



Ulrich Middeldorf





THE
GEMS OF MASONRY;
EMBLEMATIC
AND
DESCRIPTIVE.

BY
JOHN SHERER.

CINCINNATI:
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TO THE BROTHER

Who has Worked his Way Through.

I hail you, brother, in the place
Where none but those should meet
Whose types are bended knee and brow
And the uncovered feet—
I take you by the grip expressing
All that heart can feel,
I And I pledge myself to be to you
A BROTHER TRUE AS STEEL!

I've watched with real joy your quest
So ardent and so rare,—
Your bold, unflinching gaze upon
The things we most revere :
I've seen that nothing daunts you
In the paths our lights reveal,
II And I pledge myself *again* to you
A BROTHER TRUE AS STEEL!

I think there's that within you,
Only needs for time to show,
Will kindle up a *flame* where others
Only feel a *glow* ; —
I think the grave will claim you
As a Mason ripe and leal,—
III And so *once more* I pledge myself
A BROTHER TRUE AS STEEL !

PREFACE.

A PERUSAL of the elegant and impressive matter contained in this little volume, will naturally prompt the inquiry, to whom is the Fraternity indebted for this collection of gems? Nothing, I apprehend, now in possession of the Craft, so sparkles with the genuine rays of Masonic light, as what in this publication I have styled "The Gems of Masonry;" and I will frankly state that it is chiefly to the genius and Masonic knowledge of Bros. Henry Parmele and Rob Morris, I am indebted for the labor and skill so manifest in the selections. The Scriptural passages and illustrations are for the most part those embraced in the "Masonic Chart," by Parmele, published in Philadelphia in 1819, once very popular, but long since out of print. The beauty of Parmele's work is unparalleled. Though published in a form unworthy of such a subject, the intrinsic merit of his compilation, has been admitted by every

subsequent author, and nothing of later date has equaled it in the peculiar graces for which it is distinguished.

Many years since I conceived the idea of republishing "The Freemasons' Library, and General Ahiman Rezon," but with the improvement of inserting the emblems in juxtaposition with the monitorial passages. This had never been done, neither Cross, Tannehill, Hardie nor Cole, the only ritualists at that period, subsequent to Webb, having thought of so great and palpable an improvement. Before I had matured my project, however, others to whom I communicated my ideas, adopted them and preceded me in a publication in which the emblems and the monitorial matter are intermingled.

But as yet, Parmele's work has never been republished upon that plan, and I now offer to my old and honored patrons, and to the reading public generally, "The Gems of Masonry," bright as the jewels in the diadem of a king. Every page of this book challenges the admiration of the reader. The first sentence in it is a lecture, a sermon, a whole volume of suggestive, condensed thought. For extracts of abounding power and loveliness, read those on pages 3, 5, 8, 10, and indeed nearly every other. The emblems, cuts and pictorial matter are entirely my own, agreeing in arrangement with my Carpets of the first nine degrees, so long and so thoroughly approved by the highest judicatures of Freemasonry, and ena-

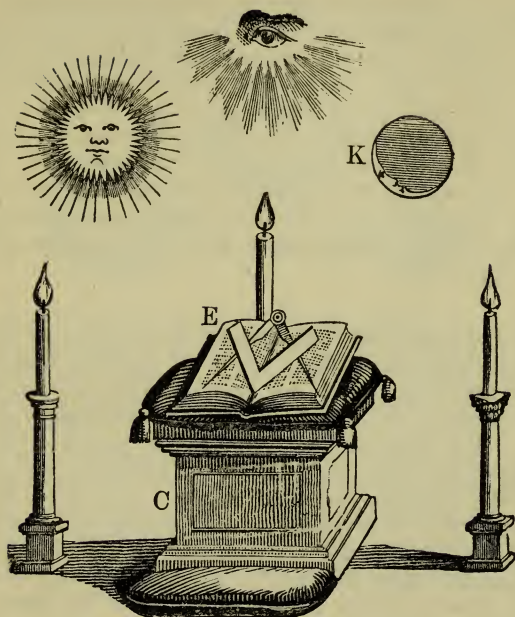
bling the intelligent reader to elucidate Masonic ceremonies and doctrines as with the light of a noonday sun.

With grateful returns to my patrons for their past kindness, and an earnest solicitation that they will extend to the "Gems of Masonry" the favor my other publications have so long enjoyed,

I am, Respectfully and Fraternally,

JOHN SHERER.

CINCINNATI AND LOUISVILLE, March 1st, 1859.



F—PRAYER.

F... At first, man was permitted to converse with his Maker, face to face. But since the fall, a new mode of communication has been divinely instituted between the soul and its Creator. And, surely, no rational man should enter upon any important undertaking without first invoking the blessing of Deity.—*Mon. 32.*—*Harris' Const.* 150.—*Prest.* 50.

F... But thou, when thou prayest, enter into thy closet, and pray to thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.—*Matt.* vi, 6.

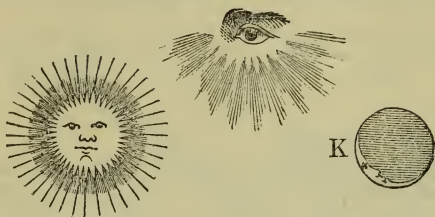
C... This emblem calls to mind the piety of Abraham, Noah, Abel, and the great lawgiver of the Hebrews, who all erected ALTARS, and offered sacrifices to the living God.

E... THE HOLY BIBLE is given us to direct our *faith*, animate our *hope*, and awaken our *charity*; the SQUARE is an emblem of those two inestimable gifts of heaven to man, the LAW of Moses and

the GOSPEL of Christ, meeting in a *point*, and squaring all our actions. The COMPASSES, being emblematical of human REASON, are to be placed, one foot in the angle of the square—while the other describes the boundary line of masonic and christian duty: and may it not, with propriety, be said that, While a man keeps himself thus circumscribed, it is impossible that he should materially err? Thus the masonic brother derives a fund of instruction from those emblems, which are esteemed by the world, as unmeaning symbols; and which are often presumptuously denominated, the childish appendages of our order.—*Free Mas. Lib.* 149. *Key* ch. v. p. 13.

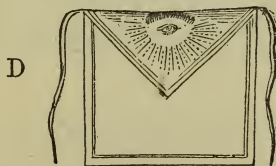
K. . . In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the

stars also.—*Gen. i, 1—16.* And the evening and the morning were the fourth day.—*Gen. i, 19.* Sun, stand thou still upon Gibeon, and thou, *Moon*, in the valley of Ajalon.



K... As this heavenly body receives all her light from the sun, so does the best created intelligence derive every blessing and every virtue from the sun of righteousness. Even the brightest saint in heaven possesses no independent goodness, but will shine for ever with the reflected splendors of the great divinity. At his *rising, meridian, and setting*, this splendid luminary invites us to *labor, to refreshment, and to repose.* When, after the absence of a few hours, he emerges from the shades of night, he typifies the journey of the human soul, through *youth, manhood, and age*, and through the shades of the sepulchre to the opening morning of eternity.—*Hutch. Lec. iii, iv, xiv.*

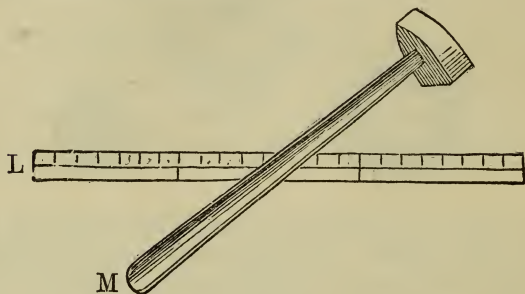
D... He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still.—*Rev. xxiii, 3.*



D... THIS BADGE OF A MASON is not worn by the genuine masonic brother, through ostentation or levity, but as a continual memento, that as the lamb's skin is pure and spotless, so he is bound by new and solemn ties to "keep himself unspotted from the world." He is, moreover, reminded that, when the blood "which speaketh better things than that of Abel," shall have washed his soul from earthly pollution, he will be clad in *immortal white*, in the lodge above.—*Mon. 35.—Free Mas. Lib. 150. Cal. 17.—Prest. Lec. vi.*

The twenty-four inch Gauge and Common Gavel.

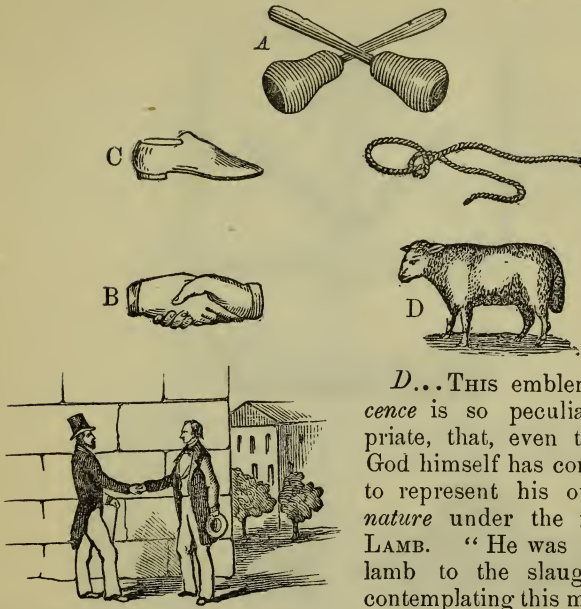
These should be a part of the furniture or equipments of the Lodge.
The following is the correct form of the Gavel:



L... THE speculative use of this implement is to divide our time into distinct portions, to be devoted to usefulness, necessity and duty. Its division into 24 equal parts denotes the hours of the day; that into 3 equal parts denotes a division of our duty between our Creator, our brethren, and ourselves.—*Mon.* 3.—*Free Mas. Lib.* 152.—*Phil.* ch. 3.—*Prest.* 88.

M... THIS *working tool* of an Entered Apprentice alludes to the imperfections of our nature while here below, and is employed by the speculative builder to remove the asperities and superfluities from the surface of the materials that are used in the construction of his spiritual and masonic edifice.—*Mon.* 32.—*Phil.* 92.—*Free Mas. Lib.* 153.

D... SPEAK ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.—*Exodus* xii, 3 and 14. The next day John seeth Jesus and saith, Behold the Lamb of God, which taketh away the sin of the world.—*John* i, 29. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; and they overcame him by the blood of the Lamb.—*Rev.* xii, 9, 11.



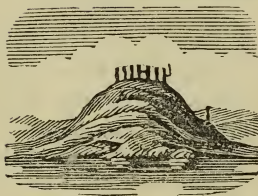
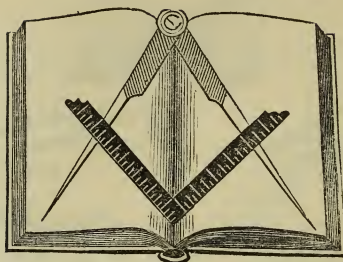
D...THIS emblem of *innocence* is so peculiarly appropriate, that, even the Son of God himself has condescended to represent his own *spotless nature* under the figure of a LAMB. "He was led like a lamb to the slaughter." In contemplating this masonic emblem

the mind is suspended, in solemn wonder, between earth and heaven. A pacific temperament steals insensibly upon the soul, and, while we admire the tender and submissive nature of this tenant of the fold, we are taught what must be our own character if we are finally admitted into the fold of Christ, and led by him to living pastures, on the mountains of eternal spring. —*Free Mas. Lib.* 152.—*Cal.* 2.—*Mon.* 49.

B...THIS token of Fidelity is well understood by nations at the present day, but was introduced as such into the works of the first painters and sculptors of antiquity. He alone, who is capable of genuine friendship, can conceive of the peculiar satisfaction of reciprocating tokens of fidelity with those who are deserving of confidence.—*Compil.*

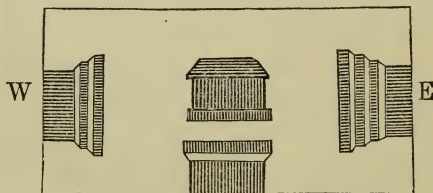
C...Now this was the manner in former time for to confirm all things, a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel.—*Ruth* iv, 7.

A...AND the house was built of stone made ready before it was brought thither : so that there was neither hammer, axe, nor any tool of iron, heard in the house.—1 *Kings* vi, 7.



B... THE highest hills and the lowest vallies, were from remote antiquity, accounted *sacred*. There Moses received the law, and there the great sacrifice for sin was offered.

D



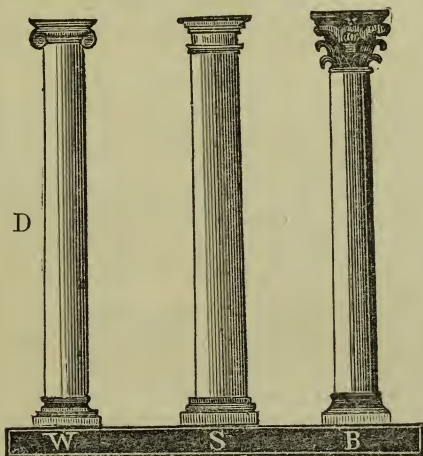
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D... THIS representation of the hall, where masons meet, is symbolical of the UNIVERSE, which is illimitable on every side, and is the proper temple of the Deity whom we serve. This temple was erected with unfathomable WISDOM, supported and sustained by the STRENGTH of omnipotence, and decorated with unfading and imperishable BEAUTY. The LODGE, to an entering

mason, presents an emblem of the world in miniature.—*Free Mas. Lib.* 71.—*Harris' Const.* 42.—*Hutch. Lec.* iv.—*Ander. Const.* 312.

From East to West, Freemasonry extends, and between North and South, in every clime and nation, are Masons to be found.

“Modern investigations prove this assertion to be well founded. Every civilized land has its Lodges ; every nation possessing the spark of liberty and religion, its trestle-board of Masonic secrets.”



Our institution is said to be supported by *Wisdom, Strength and Beauty*.

D. . . HAPPY is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies : and all the things that thou canst desire are not to be compared unto her. Length of days is in her right hand : and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her. The Lord by wisdom hath founded the earth ; by understanding hath he established the heavens.—*Prov.* iii, 13, 19. Wisdom hath builded her house, she hath hewn out her seven pillars.—*Prov.* ix, 1. And now, O Lord my God, thou hast made thy servant king instead of David my father ; and I am but a little child : I know not how to go out,

or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people. And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hath asked for thyself understanding to discern judgment: Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any rise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall be not any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.—1 *Kings* iii, 7, 14.—*Prov.* i, 20, 21 and ii, 2, 6, 10.

C... THIS clouded canopy of heaven, decorated with starry and planetary systems, is an object to which every good mason frequently directs his eye, as being the veil which conceals from his sight the future and glorious residence of his soul; the object of his wishes and the palace of his almighty king. At this home he expects to arrive by the aid of that ladder which constitutes the way "by the door into the sheepfold."—*Mon.* 36.—*Free Mas. Lib.* 251.—*Cal.* 18.—*Hutch. Lec.* iv.

F.. THE three rounds of this symbolic ladder, which is an emblem of *that*, seen in vision by the patriarch Jacob, ascending to heaven, on which angels ascended and descended continually, are FAITH, HOPE, and CHARITY; teaching us that we must repose *faith* in God, cherish a *hope* of immortality, and practise *charity* to man.—*Free Mas. Lib.* 151.

F... AND he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.—*Gen.* xxviii, 12. And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.—1 *Cor.* xiii, 13. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. We are confident, I say, and willing rather to be



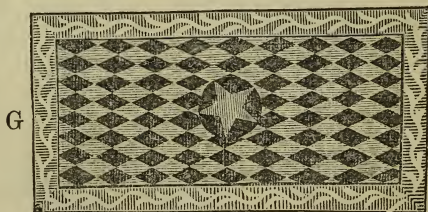
absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.—2 *Cor.* v, 1, 8, 9.—*Rev.* xxi, 1, and xxii, 17.



F...FOR I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.—*Rev.* xxii, 18, 19.

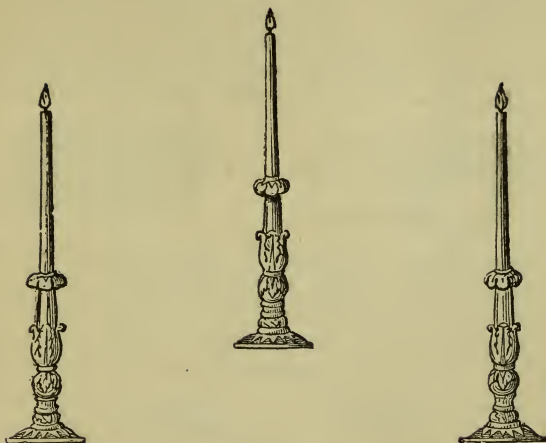
F...THIS sacred volume, so much neglected by the world, is the constant inmate of the lodge; nor can there be a lodge without it. The precepts and the examples, contained and recorded in this book, are held in the highest veneration by every truly masonic brother, insomuch that he who esteems it *not* is ignorant of the first GREAT LUMINARY of the world. The bible is, at once, our guide in this world, and our passport to a better.—*Mon.* 49.—*Phillips* 4, 5, 6.—*Hutch. Lec.* v.—*Prest.* 89.

F...THE compasses teach us to circumscribe our conduct, limit our desires, restrain our passions, live and act, within the bounds of reason and religion.—*Mon.* 36.—*Hutch.* v.



G...THIS representation of the floor of the temple is an emblem of human life, variegated with pleasure and pain, prosperity and adversity. The border surrounding it, is figurative of the blessings of eternity, which can be enjoyed only by the faithful. The blazing star in the center is an emblem of Deity.—*Mon.* 52.—*Cal.* 20.—*Hutch. Lec.* v.

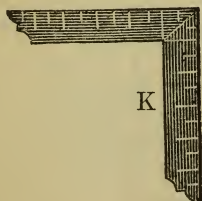
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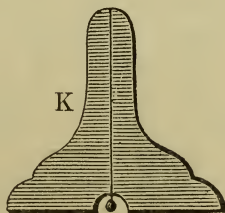
H. . . THESE teach us the *situation* of the tabernacle and temple, and may also refer to the journey of the sun through the heavens. —*Free Mas. Lib.* 150.—*Hutch. Lec.* v, and viii.

The *Movable* and *Immovable* jewels also claim our attention in this section.

“By the general usage the square, level and plumb are styled the *immovable* jewels, and this is in accordance with Webb’s private instructions.”



K



K



K

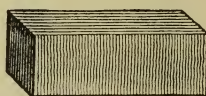
K. . . THIS is an emblem of *moral rectitude*, and teaches to walk uprightly in all our dealings with our fellow men.—*Mon.* 53.—*Free Mas. Lib.* 167.—*Phil.* 97.—*Prest.* 89.

K. . . By this symbol we are reminded of the natural *equality* of the human family. At the same time it admonishes us neither to despise the humble, nor look with envy on the great. The

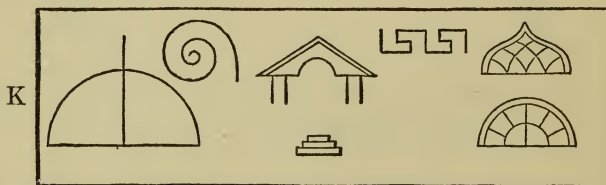
king, the noble, and the man of splendid genius, meet on a level with the tradesman, the husbandman, and the son of sorrow, on that decorated carpet which recognizes no distinctions of blood or of fortune, and spurns no footstep but that of immorality and crime.—*Mon.* 16.—*Prest.* 89.—*Free Mas. Lib.* 167.—*Phil.* 97.



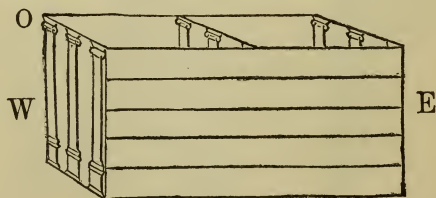
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J. . . THIS emblem is a type of the good man when fitted, by divine grace, for the temple above, having practised the duties of a mason, and a christian on earth, and being transformed from the depravity of nature to the perfection of grace ; a work which is completed by death, the *grand tyler* of eternity.—*Mon.* 88.



K. . . AS the TRESTLE board of the master achitect contains the various designs from which the operative workmen learn their respective tasks ; so does the book of natural and revealed religion prescribe the whole duty of man. In this book, we find precisely the designs which are to adorn the celestial temple.—*Mon.* 38.

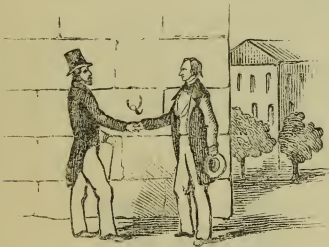
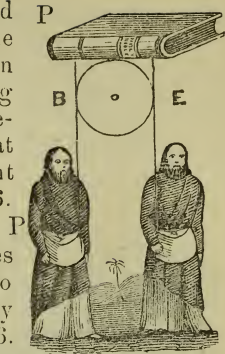


O. . . AND I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—*Matt.* viii, 11.

O. . . THIS emblem may remind us of the rise of all the sciences in the *East*, and their progress to the *West*, leading civilization and happiness in their train.—*Hutch. Lec.* xiv.

P... I John, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.—*Rev.* i, 9. In those days, came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.—*Matt.* iii, 1. There was a man sent from God whose name was John.—*John* i, 6.

P... THE holy scriptures and the examples of good men have prescribed our duty in so plain a manner that "he who runs may read."—*Hutch. Lec.* xii.—*Harris' Const.* 86.



comfort of the human race, and rejoice in the happiness of universal being. To these add faithfulness and TRUTH, and the sum of our duty to our fellow men will be complete.—*Mon.* 17.—*S. M.* ch. ii. xiv.—*Hutch. Lec.* xii.

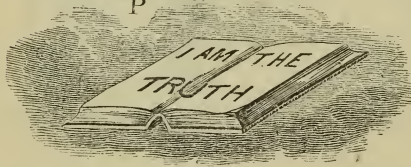


Q... THE tenet of BROTHERLY LOVE is a distinguishing characteristic of masonry, as well as of christianity. To extend RELIEF to the distressed is likewise our acknowledged duty. These virtues if suitably and practically exemplified, assimilate a moral to those generous spirits who minister to the

Y... A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the

place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.—*Luke x, 30—34.*

P



*P...*THE lip of truth shall be established forever: but a lying tongue is but for a moment.—*Prov. xii, 19.* He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him

again.—*Prov. xix, 17.* Blessed are the merciful: for they shall obtain mercy.—*Matt. v, 7.* Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—*Psalms. xli, 1.* Then Jonathan and David made a covenant, because he loved him as his own soul.—*Sam. xviii, 3—xix, 2—7.*

R



*R...*TEMPERANCE is both our duty and our happiness. FORTITUDE is that mental stability which sustains with manly composure, the evils of life. While the former virtue buffets the

tempest, PRUDENCE directs the helm. JUSTICE, the last of the four cardinal virtues, relates to our transactions with others.—*Mon.* 57.

R...IF thou faint in the day of adversity, thy strength is small.—*Prov.* xxiv, 10. That which is altogether just shalt thou follow, that thou mayest live.—*Deut.* xvi, 20. Every prudent man dealeth with knowledge: but a fool layeth open his folly.—*Prov.* xiii, 16. And every man that striveth for the mastery is temperate in all things.—1 *Cor.* ix, 25.

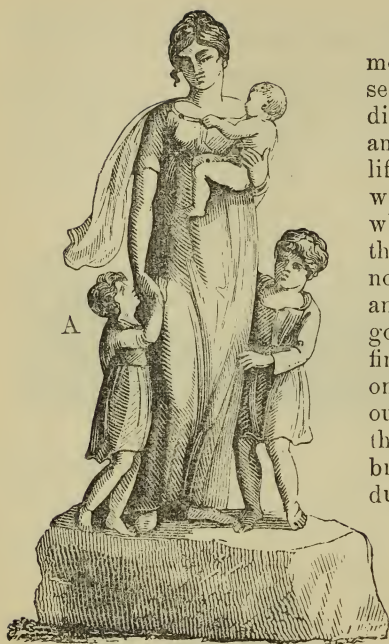


Q...HE put no trust in his servants; and his angels he charged with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust.—*Job.* iv, 18—19.

"The illustration of *Masonic Service*, viz.: freedom, fervency and zeal was a part of Webb's system of lectures."

* * * * *

A...THE shining virtue of CHARITY, so honorable to our nature, and so often enjoined in the sacred volume, is peculiarly characteristic of the ancient society of FREE AND ACCEPTED MASONS. Their earliest records and their perpetual practice coincide in this particular. Charity includes a supreme love to the great creator and governor of the universe, and also an ardent affection for the rational beings of his creation. THIS humane, this generous, this heaven-inspired principle is diametrically opposed to the prime ingredient of our nature, which is a supreme regard for *self*. And when this latter passion is entirely supplanted by the former, and not until then, will the soul of man be purified and fitted for angelic society. The feelings of the *heart*, guided by reason, should direct the hand of charity. The objects of relief are MERIT in distress; VIRTUE in temptation; INNOCENCE in tears; industrious men visited by afflictive acts of divine providence; widows, the survivors of husbands on whose labors they depended for subsistence; and orphans in tender years thrown naked on the world.—*Hutch. Lec.* xi.—*S. M.* ch. xv.

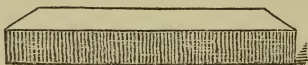


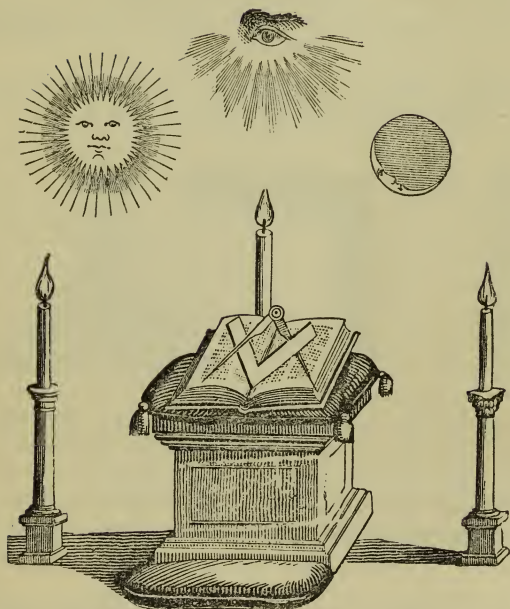
A...THIS masonic symbol is most happily chosen to represent the rude and imperfect condition of man on his first appearance upon the theater of human life. Instead of that moral purity which our first parents possessed when they came perfect from the hands of their creator, we now find ourselves born in sin and cradled in iniquity. "The gold has become dim, and the fine gold is changed." This is one of the first principles of our order, and is taught on the threshold of masonry; that the brother, being initiated in the duties of charity, friendship and vital morality, may *pass* the trials of life and the gloom of death with fortitude, and finally be raised to the temple above.

The illustration of these virtues is accompanied with some general observations peculiar to masons.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a lodge, comprehends the whole of the first degree of masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

CHARGE.

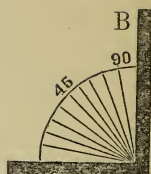




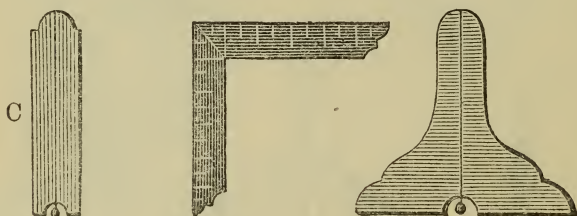
A—PRAYER.

A... IN every degree of masonry the remembrance of our great high priest is kept alive by a representation of the altar on which typical sacrifices were offered under the Jewish dispensation. Since the great sacrifice was offered, once for all, the type and the shadow was done away—but the memory of that stupendous transaction will never be erased from the mind of the mason and the christian, while there is a lodge to visit, or a transgression to atone for. The degree of FELLOW CRAFT develops new sources of instruction in the mystic art—and if properly received and faithfully studied cannot fail to reward the most indefatigable labors even of the longest life.—*Comp.*

B...The application of the RIGHT ANGLE to the *centre of the earth*, spoken of in the foregoing degree, is beautifully illustrative of the sphere of the mason's duty; which of necessity has definite limits; and also of the restraint which she should impose on the inclinations of the heart to wader beyond the angular limits of masonic propriety.



The working tools of a Fellowcraft are here introduced and explained; which are the *plumb*, *square* and *level*.



C...THESE jewels teach us to regulate our assertions by the *plumb-line* of truth; to level our *pride* with the plane on which God has designed us to move; and to *square* our conduct by the precepts and examples of scripture, and the dictates of enlightened reason.—*Mon.* 47.—*Phil.* 97.—*Free Mas. Lib.* 167.—*Prest.* 89.—*Hutch. Lec.* iv—viii.

OPERATIVE AND SPECULATIVE MASONRY.

D...As masonry and geometry signify one and the same thing, by OPERATIVE MASONRY we are to understand the *practical* application of *geometrical* and *systemetrical* principles to the various purposes of ARCHITECTURE. SPECULATIVE MASONRY contemplates, in theory, what the operative builder reduces to practice; and is necessary to the master builder before he is prepared to give beauty, strength and proportion to an edifice.—*Mon.* 48.—*Free Mas. Lib.* 133, 168.—*Phil.* 2.—*S. M.* 54, 63.—*Prest.* 30.—*Ander. Const.* 1—310.

D...THE necessity of some little attention to the science of speculative masonry, in order to reap any distinguished benefits from the institution, is as absolute as in case of any other science

or art ; and experienced brethren have no difficulty of discerning the reason why some, who call themselves masons, neglect the institution. They *relish* not because they *know* not. Though the mine is rich they have never penetrated to the bed of golden treasures. Should you expect to find a man enraptured with the sublime system of Newtonian philosophy merely because he had read the title page of the *Principia* ? How then can it be a matter of wonder, that, some men, too careless to moralize and too stupid to discern, should enter the porch of masonry, and there fall asleep in the arms of indolence and dullness ! But the importance of the INSTRUCTIVE TONGUE to communicate this science is as manifest as the necessity of the LISTENING EAR to receive the information. But, in every case, the brother who is capable of instructing is ever ready to impart ; for the genius who conducted him through the mystic temple, inspired him with all the virtues of the royal science. Yet the forementioned virtues are worse than useless, without the completion of the splendid *Trio*, by adding the FAITHFUL BREAST. Of all societies, that of Free and Accepted Masons has been most distinguished for the inviolable secrecy which its members have uniformly preserved ; and this too in defiance of the thunders of the Vatican, and the rack of the Inquisition. Yes, and in contempt of the pusillanimous and despicable efforts of a few individuals, who have labored with unwearied zeal, to discover something of which they had been convicted of being utterly unworthy. The shafts that have been directed at our institution, have successively fallen innoxious at her feet.—*Free Mas. Lib.* 178.



E. . . THE globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the

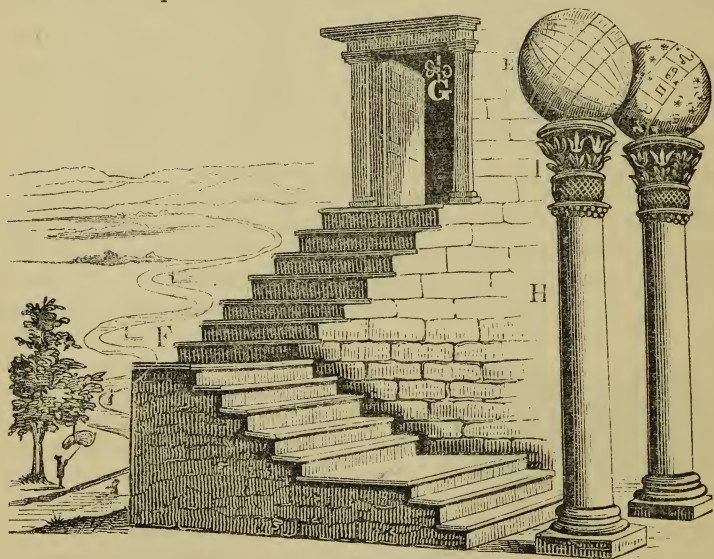
planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the *terrestrial globe* ; and that with the constellations, and other heavenly bodies, the *celestial globe*.

The principal use of the globes, beside serving as maps, to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for

improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

G. . . THIS emblem among masons implies their respect for those works of creation which demonstrates the power, the wisdom, and the goodness of the Almighty builder. THIS symbol may denote that access into the holy of holies above can be gained by such only as come "by the door, which is Christ, the good shepherd."—*Hutch. Lect. viii.* As the contiguity of a *fall of water* to a *field of standing corn* gives vigor to the plant—so the graces of the divine spirit are the nourishment of the good man's piety.



G. . A bountiful Providence has supplied us, while we sojourn below, not only with *corn*, and the other nutritious fruits of the earth, but with "*wine to gladden the heart, and oil, to give us a cheerful countenance.*" The first may be considered as emblematical of *plenty*; the second of *health*; and the third of *peace*.

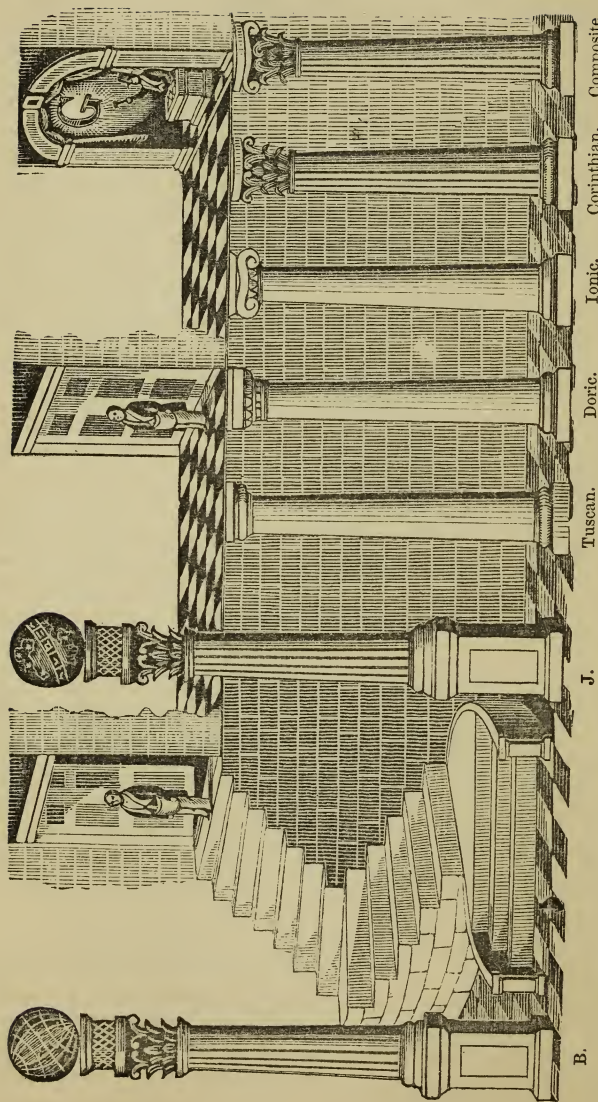
H. . . FOR he cast two pillars of brass, of eighteen cubits high a-piece: and a line of twelve cubits did compass either of

them about. And he set up the pillars in the porch of the temple : and he set up the right pillar, and called the name thereof Jachin ; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work : so was the work of the pillars finished.—1 *Kings* vii, 15—22.

I. . . AND a chapter of brass was upon it ; and the hight of one chapter was five cubits, with net-work and pomegranates upon the chapters round about, all of brass. The second pillar, and the pomegranates were like unto these. And there were ninety and six pomegranates on a side ; and all the pomegranates upon the net-work were an hundred round about.—*Jer.* lii, 22, 23. And he made two chapters of molten brass to set upon the top of the pillars : the hight of the one chapter was five cubits, and the hight of the other chapter was five cubits. And nets of checker-work and wreaths of chain-work, for the chapters which were upon the top of the pillars ; seven for the one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top, with pomegranates ; and so did he for the other chapter. And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits. And the chapters upon the two pillars had pomegranates also above, and the pomegranates were two hundred in rows round about upon the other chapter.—1 *Kings* vii, 16, 20.

K. . . AND on the seventh day God ended his work which he had made : and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work.—*Gen.* ii, 2, 3. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work : but the seventh is the sabbath day of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is.—*Exod.* xx, 8—11.

K. . . THIS institution is among the earliest records of the world, and the day was instituted as a season of devotion, in the first division of time after creation. It being the season selected for rest and refreshment after the completion of the labors of the Supreme Architect, the SABBATH is peculiarly regarded among masons.—*Compiler.*

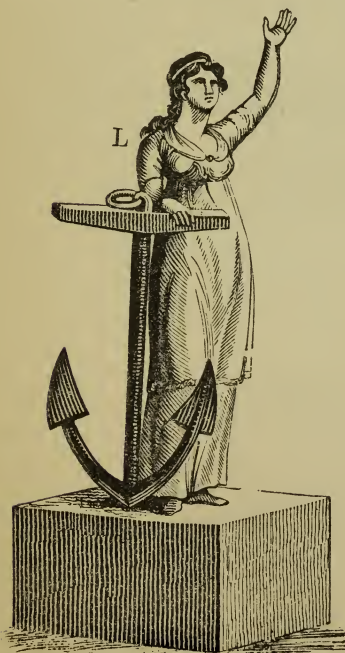


F... THERE are "three who bear record in heaven ;" five orders in architecture, Mon. 71, five human senses, Mon. 73 ; and five golden candlesticks on either side of the oracle in the temple ; seven liberal arts and sciences, Mon. 76 ; and seven days in the week ; and the ancients reckoned seven planets, seven sages, or wise men, and seven principal wonders of the world.

IN six days creation was perfected, the 7th was consecrated to rest. On the 7th of the 7th month, a holy observance was ordained to the children of Israel, who feasted 7 days, and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand Jubilee; every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondsmen were set free; (from this law may have originated the old custom of binding young men to 7 years' apprenticeship, and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years;) every 7th year the law was directed to be read to the people. Jacob served Laban 7 years for his daughter Rachel, 7 years for Leah, and 7 years for his cattle. Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air into the ark by 7s, and the clean beasts by 7s; the ark touched the ground on the 7th month, and in 7 days a dove was sent out, and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh's dream, by the 7 fat and the 7 lean beasts, and by the 7 ears of full and the 7 ears of blasted corn. The young animals were to remain with the dam 7 days, and at the close of the 7th to be taken away. By the old law, man was commanded to forgive his offending brother 7 times, but the meekness of the last revealed religion extended his humility and forbearance to 70 times 7; "If Cain shall be revenged 7 fold, truly Lamech 70 times 7." In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th day, they surrounded the walls 7 times, and after the 7th time the walls fell. Balaam prepared 7 bullocks and 7 rams for a sacrifice. 7 of Saul's sons were hanged to stay a famine. Laban pursued Jacob 7 days' journey. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. David, in bringing up the ark, offered 7 bullocks and 7 rams. Elijah sent his servant 7 times to look for the cloud. Hezekiah, in cleansing the temple, offered 7 bullocks and 7 rams and 7 he-goats for a sin-offering; after he took away the strange altars, the children of Israel kept the feast of unleavened bread 7 days, and again other 7 days. King Ahasuerus had 7 chamberlains; he made a 7 days' feast, and sent for the Queen on the 7th day; Esther had 7 maids to attend her; in the 7th year of his reign, Esther is made Queen. Solomon was 7 years building the temple, at the dedication of which he feasted 7 days.

In the tabernacle were 7 lamps, 7 days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments 7 days. The children of Israel ate unleavened bread 7 days; Abraham gave 7 ewe lambs to Abimelech, as a memorial for a well; Joseph mourned 7 days for Jacob. The Rabbins say God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signifies 7, whence Hannah, his mother, in her thanks, says, "that the barren had brought forth 7." In Scripture, are enumerated 7 resurrections—the widow's son by Elias, the Shunamite's son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the synagogue, the widow's son, of Nain, Lazarus, and our blessed Lord. Out of Mary Magdalene were cast 7 devils; the Apostles chose 7 deacons; Enoch, who was translated, was the 7th after Adam, and JESUS CHRIST the 77th, in a direct line. Our Saviour spoke 7 times from the cross, on which he remained 7 hours; he appeared 7 times; after 7 times 7 days, he sent the Holy Ghost. In the Lord's Prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical connection. Within this number are connected all the mysteries of the Apocalypse, revealed to the 7 churches of Asia: there appeared 7 golden candlesticks, and 7 stars in the hand of him that was in the midst; 7 lamps being the 7 spirits of God; the book with 7 seals; the lamb with 7 horns and 7 eyes; 7 angels with 7 seals; 7 kings; 7 thunders; 7 thousand men slain; the dragon with 7 heads and 7 crowns; the beast with 7 heads; 7 angels bringing 7 plagues, and 7 phials of wrath. The vision of Daniel was 70 weeks. The fiery furnace was made 7 times hotter for Shadrach, Meshach and Abednego. Nebuchadnezzar ate the grass of the field 7 years. The elders of Israel were 70. There are also numbered 7 heavens, 7 planets, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music, 7 primary colors, 7 deadly sins and 7 sacraments in the Roman Catholic Church. The 7th son was considered as endowed with pre-eminent wisdom; the 7th son of a 7th son is still thought by some to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire, and we yet say, "you frighten me out of my 7 senses." Anciently, a child was not named before 7 days, not being accounted fully to have life before that periodical day; the teeth spring out in the 7th

month, and are shed and renewed in the 7th year, when infancy is changed into childhood; at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times 7 man is in full possession of his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at 7 times 7 he is in his apogee, and from that time decays; at eight times 7 he is in his first climacteric; at nine times 7, or 63, he is in his grand climacteric, or year of danger; and ten times 7, or three score years and ten, has by the royal prophet been pronounced the natural period of human life. There were 7 chiefs before Thebes. The blood was to be sprinkled 7 times before the altar. Naaman was to be dipped 7 times in Jordan. Apuleius speaks of dipping the head 7 times in the sea for purification. In all solemn rites of purgation, dedication, and consecration, the oil or water was 7 times sprinkled. The house of wisdom, in Proverbs, had 7 pillars.



L...AND not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—*Rom. v, 3—5.* For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.—*Rom. viii. 24, 25.* But Christ is a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.—*Heb. iii, 6.—Prov. xv. 31.*

L. . . THIS Christian and masonic grace is equally important and pleasing in this world of uncertainty and change. The present moment is sure to possess some ingredient, to embitter the chalice of mortal enjoyment, and how effectually are we relieved by the soothing HOPE that the deficiencies of the present day shall be supplied by to-morrow. The Anchor which supports this figure is an emblem of security. When the visions of HOPE are real and rational, her anchor is sure and steadfast in the harbor of a celestial country. To this country her finger is pointing as the future residence of the virtuous and good. Thither all good masons hope at length to arrive.—*Mon.* 15.

SCIENCE.

COMPOSED BY COMPANION S. BROWN.

WHEN SCIENCE first came to enlighten mankind,
She sought, through the world, for a home to her mind,
Where GENIUS might lend her the aid of his fire,
And ART, with her generous efforts, conspire.

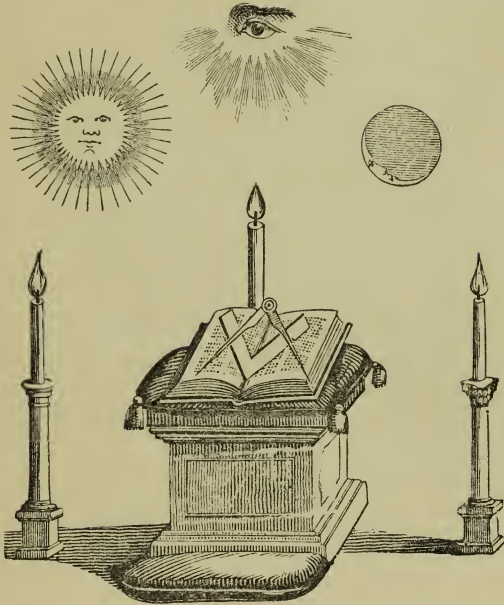
She landed, at first, on the banks of the Nile;
Then visited Tyrus, the sea-circled Isle;
In Greece she had travelled, but fled, in despair,
Of finding her favorite residence there.

At length, half resolved to remount on her wing,
She heard of the wisdom of Israel's king,
Then straight to Moriah she hied her away,
And high, on its summit, recumbent she lay.

King Solomon saw her reclined on the cliff,
And sent the glad message to Hiram Abiff,
Who flew to the Vision that blazed on his sight,
And clasp'd to his bosom the Spirit of Light.

She taught him the use of the *compass* and *square*,
And how to erect the grand *column* in air;
She taught him to work by the *level* and *line*,
And gave him the *corn*, and the *oil*, and the *wine*.

She led him by *threes*, and by *fives*, and by *sevens*,
And show'd him the pathway that leads to the heavens,
Where sits the GRAND MASTER who surely will know
The *craft* that have zealously serv'd him below.



BC—FRIENDSHIP. *A*.—MORALITY. *BC*.—BROTHERLY LOVE.

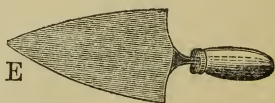
B. . . If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? Beloved, if God so loved us, we ought also to love one another. And this commandment have we from him, That he who loveth God love his brother also.—*John* iv, 11, 20, 21.

BC. . . No subject can more properly engage the attention than the humane and generous feelings planted, by nature, in the human breast. Friendship is traced through the circle of private connections to the grand system of universal philanthropy. But the *brotherly love*, so well known in the masonic family, is one of the purest emanations of earthly friendship. A community

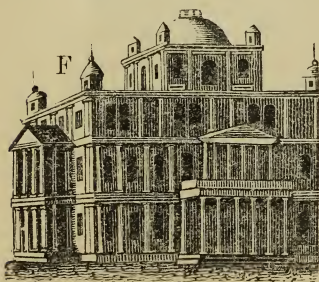
of sentiment and feeling creates a community of interest, cultivated and cherished by every brother.—*Free Mas. Lib.* 121.—*Prest.* 27.

A...MORALITY is *practical Virtue*; or, in other words, the journey of *Wisdom*, pursuing, and disseminating *happiness*. Strict morality is a conformation to the laws of natural and revealed religion, as far as those laws enjoin *overt actions* toward God the creator, and man our fellow. It is not a cold speculation, but a practical principle.—*Prest. Lec.* iii. THE degree of MASTER MASON represents a man under the Christian doctrine, saved from the grave of iniquity and raised to the faith of salvation. *Three ruffian invaders*, the WORLD, the FLESH, and the DEVIL, had prostrated him in the *grave* of spiritual death. The LAW came to his aid, but failed of effecting a moral resurrection. IDOLATRY offered her *hand*, but *corruption* itself was *defiled by the touch*, and the victim *eluded* her embrace. At length the gospel of the Son of God descended from heaven. For a moment she stood by the silent sepulchre, and dropped a tear upon the tomb, then pronouncing the omnific word, the *sleeping Lazarus arose!* Yes, when the PRIEST and the LEVITE had “gone by on the other side,” the GOOD SAMARITAN came to the aid of the sufferer, and poured the “balm of Gilead” into the bleeding wound!—*Key p.* 31.

E...The parts of a building cannot be united without proper cement, nor can the social compact be maintained without the binding influence of charity.—*Mas. Lib.* 195.



E



F

F...And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord. And the house which King Solomon built for the Lord, the length thereof was threescore cu-

bits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the

breadth of the house ; and ten cubits was the breadth thereof before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle : and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad : for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.—1 *Kings* 1-38.

F...THIS famous fabric was situated on Mount Moriah, near the place where the faith of Abraham was tried when he was commanded to offer his son Isaac upon the altar ; and where David appeased the destroying angel, by erecting an altar in the threshing floor of Araunah. It was begun in the year of the world 2992, and before the Christian era 1012 ; and was completed in about seven years. In the construction of this grand edifice, SOLOMON engaged the co-operation of HIRAM, the king of Tyre, and of the most skillful artist of that or any age, called in the Philistine dialect, ABDONEMUS, but in the *old Constitutions*, AMOM or HIRAM-ABBIFF, as his assistant grand master of the work. Under them were 200 HADORIM, or princes ; 3,300 MENATZCHIM, or expert master masons, as overseers ; 80,000 GHIBLIM, sculptors ; ISHCHOTZEB, hewers ; and BENAI, layers ; who were ingenious fellow crafts : besides a levy out of Israel of 30,000 men under ADONIRAM, the junior grand warden, making in all 113,600 masons, exclusive of the two grand wardens, employed in the noble undertaking. Besides these there were 70,000 ISH-SABAL or *men of burthen*.—*Ander. Const.* 16-25.—*Hutchinson's Lec.* vii.

H...FIRST.—The master mason should not withdraw his *hand* from a sinking brother. SECOND.—His *foot* should never halt in the pursuit of duty. THIRD.—His prayers should ascend for the distressed. FOURTH.—A *faithful breast* conceals the *faults* and the *secrets* of a brother. FIFTH.—Approaching evil is frequently averted by a friendly admonition.

H

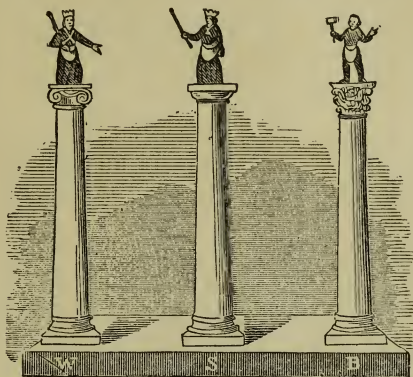


I.

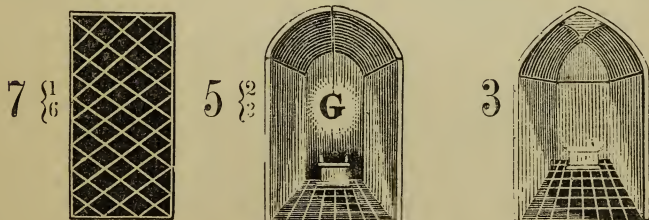


I.. This broken pillar, supporting the volume of divine inspiration—this virgin weeping, with an urn in her left hand, in the ringlets of whose hair the fingers of Time are entwined—together with that bough of evergreen which speaks of immortality, are impressive symbols to the enlightened brother of this degree. They are calculated to awaken every sentiment of respect, veneration, and fraternal tenderness, on the one hand, and to remind us, on the other, that although time may lay in ruins all earthly grandeur, and deface the loveliness of all terrestrial beauty, there is imperishable grandeur, unfading beauty, and eternal happiness above.—*Compiler*

In this section many particulars relative to king Solomon's temple are considered, and likewise certain hieroglyphical emblems illustrated, calculated to extend knowledge and promote virtue.



This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters ; all hewn from the finest Parian marble. There were employed in its building, three Grand Masters ; three thousand and three hundred masters, or overseers of the work ; eighty thousand Fellow-crafts ; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquillity, which pervaded the world at this important period.



K . . HUMAN life has *three stages*, youth, manhood and old age ; our being has three periods, time, death and eternity : and ancient craft masonry has *three degrees*.—*Mas. Lib.* 188.





A... This emblem of a pure heart is peculiarly expressive ; for such a heart perpetually ascends in perfumes of filial gratitude, like the cloud of celestial white that filled the temple at Jerusalem, and the heaven-descended flame that burned continually in the holy of holies.—*Mon.* 89.—*Free Mas. Lib.* 186.—*Calcott* 9.

A... Blessed are the meek : for they shall inherit the earth. Ye are the salt of the earth. Ye are the light of the world. A city that is set on a hill can not be hid.—*Matt.* v., 5, 13.



B... The slothful inactivity of the rational *drone* is severely reproved by this striking symbol. The industrious *bee* rises early to the labors of the summer day, gathering from the *masonic carpet* of nature an ample supply for the winter of his year. By imitating this example, man might enjoy all the necessities, and even the luxuries of life ; while he would avoid vice and temptation, and merit the respect of mankind. On the contrary, idleness is the parent of immorality and ruin.—*Mon.* 90.—*Free Mas. Lib.* 186.

B... Go to the ant, thou sluggard : consider her ways, and be wise : which provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard ? Yet a little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth.—*Prov.* vi., 6, 8, 9, 10, 11.



C... This emblem will convince the mason of the policy of preserving inviolably the important secrets which are committed to his breast.—*Mon.* 69.—*Free Mas. Lib.* 187.

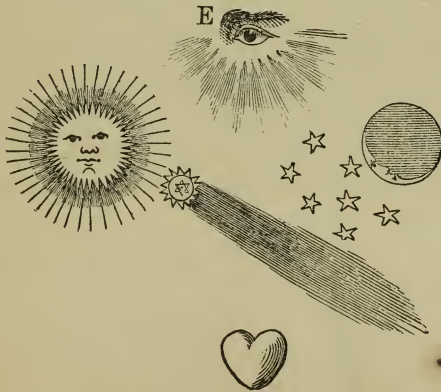
C... Be ye afraid of the sword : for wrath bringeth the punishments of the sword, that ye may know there is a judgment.—*Job* xix, 29. Even a fool, when he holdeth his peace, is counted wise : and he that shutteth his lips is esteemed a man of understanding.—*Prov.* xvii, 28. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. As he that bind-

eth a stone in a sling, so is he that giveth honor to a fool.—*Prov.* xxvi, 8. Discretion shall preserve thee, understanding shall keep thee.—*Prov.* ii, 11.

D...This may remind us that, although MERCY delays the descending stroke of JUSTICE, there is a day appointed, in which justice will be amply avenged, unless mercy shall secure us in the ark of her retreat. The sword of Almighty vengeance is drawn to reward iniquity.—*Mon.* 91.—*Free Mas. Lib.* 187.



D...Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.—*Psalms* i, 5. If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? For he is not a man, as I am, that I should answer him. I will say unto God, do not condemn me.—*Job* ix, 19, 32, also x, 2.



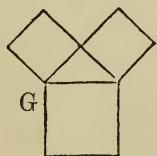
E...That *eye* which watches the movements of a planet, and the falling of a sparrow, pervades the recesses of the heart, and knows our inmost thoughts.—*Mon.* 91.—*S. M.* 72.

E...For the ways of man are before the eyes of the Lord, and he pondereth all his goings.—*Prov.* v, 21. The eyes of the Lord are in every place, beholding the evil and the good.—*Prov.* xv, 3. Behold, the eyes of the Lord is upon them that fear him; upon them that hope in his mercy.—*Psalms* xxxiii, 18.

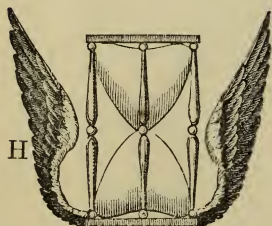


F...The ark, an emblem of that which survived the flood, reminds us of that ark of safety which will waft us securely over this sea of troubles, and, when arrived in a celestial harbor, the anchor of a well grounded hope will moor us forever to that peaceful shore, where "the wicked cease from troubling, and the weary are at rest."—*Mon.* 91.

F...Make thee an ark of gopher-wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof ; with lower, second, and third stories shalt thou make it.—*Gen.* vi, 14, 15, 16.



G...On this problem many important deductions of geometry are founded. The proposition is this, and it is true of every triangle containing one right angle that, the square described upon the side of the right angle, is equal to the sum of the squares described upon the other two sides.—*Mon.* 92.—*Free Mas. Lib.* 187.—*Euclid*, b. i. prop. 47.

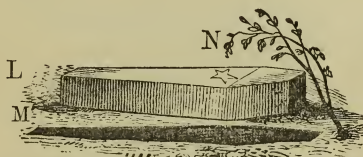


H...As the sands in the glass soon measure the period of an hour, so do the moments of our being soon wing away the season of life. That which is always short is growing constantly shorter, till the wave of time is swallowed by the billows of eternity. This emblem is, therefore, a constant monitor of the shortness of human life.—*Mon.* 92.

H...Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth.—*Prov.* xxvii, 1. My days are swifter than a weaver's shuttle. O remember that my life is wind.—*Job* vii, 6, 7. For we are but of yesterday, and know nothing,

because our days upon earth are a shadow ; shall not they teach thee and tell thee, and utter words out of their heart.—*Job viii, 9.* Now my days are swifter than a post ; they are passed away as the swift ships : as the eagle that hasteth to the prey.—*Job ix, 25, 26.*

I...As the husbandman mows his meadow in due season, so death, the leveller of human greatness, sweeps us away at the appointed time.—*Mon. 93. Free Mas. Lib. 188.*



L...The ashes of the *worthy brother* will sleep in this hallowed receptacle, till the grand master shall order the trumpet to proclaim, that “time shall be no longer.”—*Compiler.*

M...THIS emblem, in its allusion to a departed brother, may indeed demand the tear of fraternal sympathy ; but with reference to ourselves, if we are the genuine children of light, it may be contemplated with pleasure. For what is this world to the good man, but the *tiling room* of heaven ? And what is the grave but the door of the celestial lodge, where our brethren and our master are waiting to receive us with *tokens* of affection, and songs of transport ?—*Compiler.*

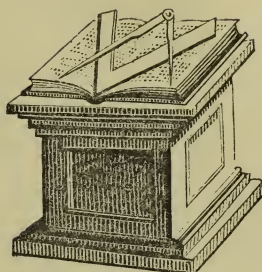
N...Though the frosts of death may palsy the mortal tenement of the soul, shrouding it in the *coffin*, and withering it in the grave ; the SOUL itself remains unaffected, flourishing in immortal vigor. Thus when the good man dies, he has only given the appropriate WATCH WORD to the *grim tyler* of eternity, and has *passed* on to serve the better master.

N...For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.—*Job xiv, 7.* For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.—*Job xix, 25.* The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, at the last trump.—1 *Cor. xv.*



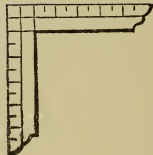
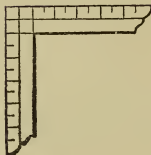
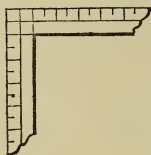
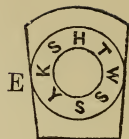
O...THIS figure represents that state of perfection at which the good man arrives, by the aid of vital religion, exemplified by a moral and virtuous life. As “*faith* without works is dead,” so *works*, without the sanctifying power of godliness, are “as sounding brass or a tinkling cymbal.” Faith and works united, are therefore, inseparable constituents of the masonic character. Placed, as this figure is, among the affecting emblems of mortality, she seems looking beyond the grave to the regions of lasting blessedness.

O...For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—*Rom. i, 17.* Therefore we conclude that a man is justified by faith without the deeds of the law.—*Rom. iii, 28.* Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.—*Rom. v, 1.*



A—P R A Y E R.

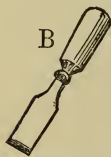
A...THE repetition of this emblem, in each successive step of masonry, is peculiarly calculated to impress the memory with our constant obligation to piety and devotion. Were the benefactions of Providence but partially or unfrequently enjoyed, perhaps we might forget that return of gratitude which is the only remuneration in our power to make; but his benefits are "new every morning and fresh every moment," and surely our perpetual thanksgiving should ascend to heaven.—*Compiler*. The degree of MARK MASTER-MASON may be considered as appendant to that of Fellow Craft, although entirely distinct and different from it. The order and harmony which this degree communicated to the builders of the temple, at Jerusalem, are incalculable, and, indeed, without it, so many workmen of different nations would have been in continual confusion. Not only was each workman thereby known to the Senior Grand Warden, but every part of the workmanship, for that stupendous structure was subjected to the nicest scrutiny—while every faithful laborer received with punctuality the rewards of industry and skill. But it has a speculative allusion infinitely interesting to every accountable being. It typifies the trial of the great day when every man's work will be proved, whether it be good or bad. That which is imperfect will be cast out, as unfit for the New Jerusalem, into which "nothing can enter that worketh abomination or maketh a lie."—*Mon.* 73—81.



E. . . THE Christian and *advanced* brother who has contemplated that precious stone, “rejected by the builders,” but selected by the Supreme Architect and placed in the *centre of the arch* of heaven, will understand the divine import of that “*new name*, which no man knoweth saving him that receiveth it.” He will admire the patience with which the Son of God suffered his *perfect work* to be *rejected* of men, as a thing of no value, though infinitely better adapted to the condition of man, in his fallen state, than the tables of *stone* given to the prophet on the mount. And happy will they be, who shall be delivered from the law of Moses by the gospel of grace, and celebrate in a *song of triumph* the final reappearing of the Saviour of men to redeem his chosen people.—*Gen.* xlix, 29.—*Psalms* cxviii.—*Isaiah* xxviii, 16.—*Luke* xx, 27.—*Rev.* ii, 17.

The *working tools* of a Mark Master are the *Chisel* and *Mallet*.

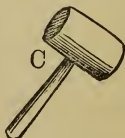
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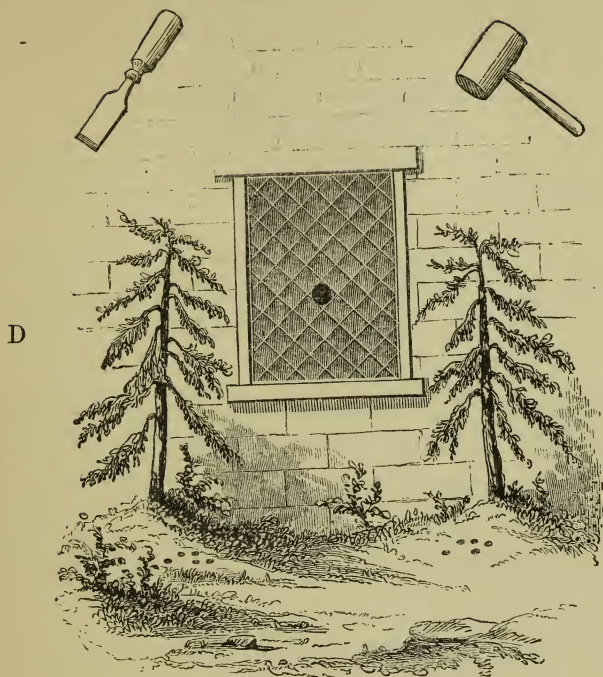


B. . . To give this emblem a more *impressive force* than the experience of the sons of light can well ascribe to it, is beyond the power of human language. It may remind us of that instrument in the hand of death, which shall ere long cut the thread of life, and launch our earthly ark upon the ocean of eternity.—*Mon.* 104.—*Free Mas. Lib.* 212.—*Cal.* 24.

C. . . THIS emblem will not be forgotten by the Mark Mason, for the bare recurrence of the implement will make a lasting impression on his mind.—*Free Mas. Lib.* 212.—*Cal.* 24.

C





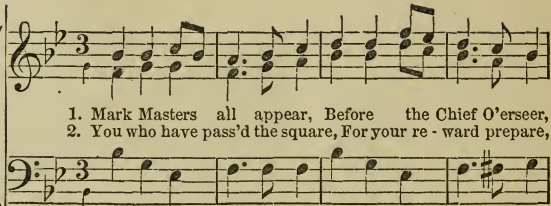
D... THAT honesty is the best policy, is an adage no more trite than true. But honesty toward a brother, or the family where our "best friends and kindred dwell" would seem more than *policy*, it must be *duty*. Surely then, an emblem which continually calls to mind this important duty must prove a salutary monitor to the masonic brother. The *consequences* of fraud and deception are likewise to be deprecated. To be *good* we must be *honest*; and true it is, that, he who will take an advantage of the sensibilities and confidence of a brother to defraud and overreach him, whatever name he bear, must be deserving of the abhorrence of the human race.—*Free. Mas. Lib.* 210.

D... IF thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.—*Matt.* xviii, 8. And through a window, in a basket, was I let down by the wall, and escaped his hands.—2 *Cor.* xi, 33.

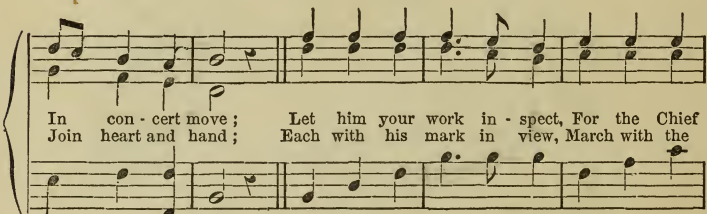
MARK MASTERS' ODE.

ADAPTED AND ARRANGED BY BRO. JAS. B. TAYLOR.

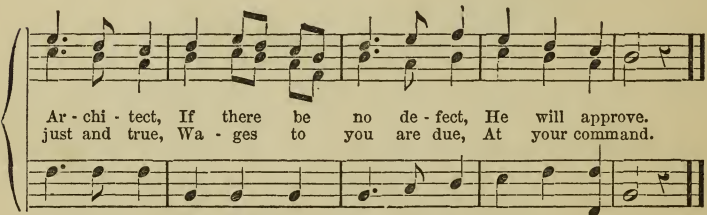
PIANOFORTE
or
MELODEON.



1. Mark Masters all appear, Before the Chief O'erseer,
2. You who have pass'd the square, For your re-ward prepare,



In con - cert move ; Let him your work in - spect, For the Chief
Join heart and hand ; Each with his mark in view, March with the



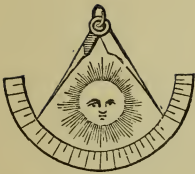
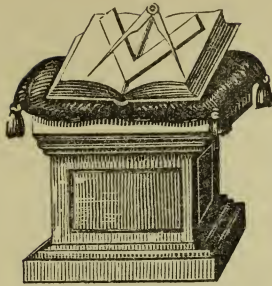
Ar - chi - tect, If there be no de - fect, He will approve.
just and true, Wa - ges to you are due, At your command.

3 Hiram, the widow's son,
Sent unto Solomon
Our great key-stone ;
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

4 Now to the westward move,
Where, full of strength and love,
Hiram doth stand ;
But if impostors are
Mixed with the worthy there,
Caution them to beware
Of the right hand.

—CEREMONIES.—

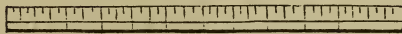
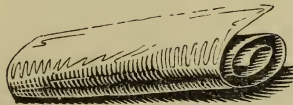
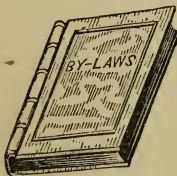
5 Now to the praise of those
Who triumph'd o'er the foes
Of Mason's art ;
To the praiseworthy three,
Who founded this degree,
May all their virtues be
Deep in our hearts.



B



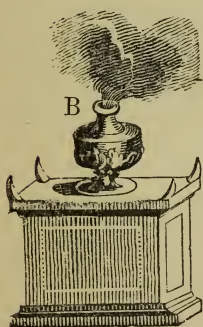
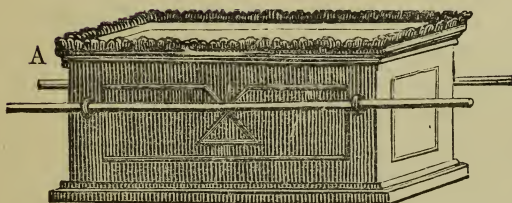
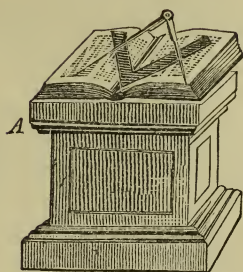
C



B. . . THIS general collection of masonic implements may remind the *Master* of his *power* and *jurisdiction*, while they warn him to

avoid the abuse of that power, limiting his jurisdiction and prescribing his conduct. They likewise afford him copious topics of advice to such as assist him in the government of the fraternity, as well as to all the brethren over whom he is called to preside. He may descant on the excellence of the *holy writings* as a rule of life;—for those writings teach us that being born upon a *level*, we should act upon the *square*, circumscribing our desires within the *compass* of Nature's gifts, poured from the *horn of plenty*. Here also, he may exhort them to walk *uprightly*, suffering neither the pressure of poverty, nor the avarice of riches to tempt the heart, for a moment, to swerve from the *line of rectitude* which is suspended before them from the centre of heaven. The division of time into equal and regular portions, he may also urge as the surest method of securing the greatest good from the opportunities that are afforded us. The subjection of our passions and desires is here likewise taught by the gavel, which is used by the operative builder to remove the excrescences and to smooth the surfaces of the rough materials for a building; while the By-Laws of the lodge regulate the deportment of the Craftsmen, while assembled for the purposes of social improvement and mental recreation, and while separated from the rest of mankind and placed among none but brethren.—*Mon.* 127. The degree of PRESENT, or PAST MASTER is designed not only to *honor* such of the brethren as are deserving of the particular confidence, affection, and respect of the craft, but also, and more especially, to instruct the *advanced* brother in the art of *presiding* with dignity and *ruling* with moderation, in the various offices of domestic and public life. Even the father of a family needs the distinguishing qualities of *prudence*, *calmness* and *forbearance* joined with a salutary *firmness*, in the government of his domestic circle. While he demands *prompt obedience*, he should exercise an *affectionate moderation*. So also of the man intrusted with public office—he should mingle the *sweetness* of mercy with the necessary *severity* of justice.—*Rev.* xi, 1. —*Ezekiah* xi, 3.—1 *Kings* vii, 21.

C.. Who can see this line of rectitude suspended before him, and forget that uprightness of conduct is the ornament of this life, and the standard by which we are to be tried in order to our admission to the next? By this emblem we are reminded of our duty to our maker as well as to our fellow men, whether brethren or others.—*Compiler.*

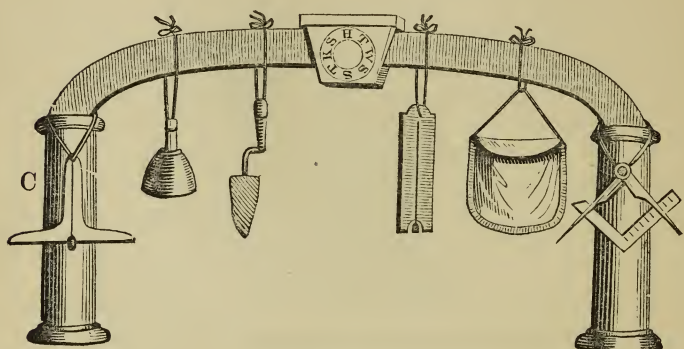


A-B... As the ark of the covenant, while in the house of Obed-edom, was the occasion of temporal pros-

perity to that house ; so the *ark of spiritual safety* is the salvation of all who believe. As, at the removal of the typical ark to its resting place, by the king of Israel, a song of triumph was sung ; so, when the Saviour of men reascended to glory, the *stone which the builders rejected* was received with celestial transports, and all the angelic host shouted "grace, grace unto it." When it was seen that this precious stone was "polished after the similitude of a palace," and, like a mirror, reflected the image of Deity—the *holy of holies* was filled with the in-

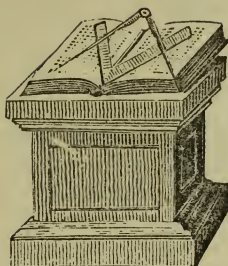
CENSE of seraphic adoration—kindled by a flame from the altar of God. To the horns of this spiritual altar, we may betake ourselves and be forever safe from the destroyer.—*Compiler*. He who has *passed*, with approbation, the *oriental chair*, and enjoys the distinguishing honor of being *received and acknowledged* as a MOST EXCELLENT MASTER, may reflect with pleasure that, next to

the smile of conscience and of heaven, the faithful performance of our respective duties in life is our purest consolation.—*Compiler.*



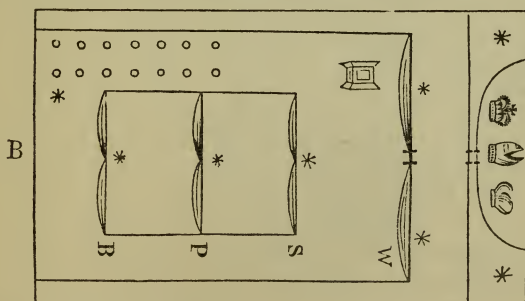
C. . . Who art thou, great mountain ? before Zerubbabel thou shalt become a plain ; and he shall bring forth the *head stone* thereof with shontings, crying, grace unto it.—*Zech. iv, 7.*

C. . . To most men the end of life is anticipated with horror ; insomuch that thousands of mankind would relinquish the opportunity of gaining an inheritance “incorruptible,” in a “better country, even a heavenly,” if this life could be immortal. Not so with the truly *good man*. *He* anticipates, with pleasure, a season of *rest* and *relief* from mortal labors, when the grosser *implements* of sublunary arts shall be *suspended* in the desolated halls of mortality, that the harp of angels may employ his hands forever. Then, will there be “no more occasion for Level or Plumb-line, for Trowel or Gavel, for Compass or Square.” On the *perfect Level* of eternity, neither *weakness* nor *envy* will jeopardize the good man’s bright career ; nor will he need an *emblem of rectitude*, while the example of sister-spirits is ever before him. The *cement* of heavenly love will be spread by the hand of Deity, and no *imperfection* will require the *force* of art to remove it. Infinitely broad will be the *circle of duty*, and no brother will be disposed to overleap its *boundaries*, for all will be kept within the *angle* of perfection, by him “who is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy.” *There* the GENERAL GRAND LODGE of immortality will hold an endless communication, consisting of the fraternity of the *accepted*.—*Compiler.*



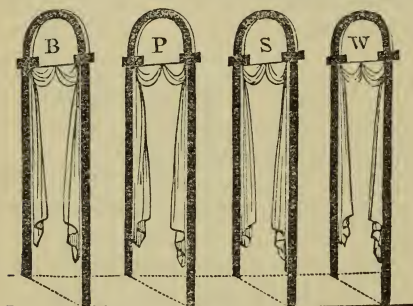
A—P R A Y E R.

A...THE necessity and the frequency of this duty is as clearly important to the aged as to the young; on the borders of the grave, as in the flower of manhood. It was pointed out to man, in the earliest ages of the world, as a suitable medium of communion between earth and heaven. Indeed, it is the *ladder of the patriarch*, on which angels descend to minister to the happiness of mortals. How admirably fitted are its *three principal rounds* for the flight of the soul to her immortal mansion! Its benefits are immeasurable, and its obligatory force is commensurate with probationary being. It can never be unimportant and useless till the *exalted brother* shall have *passed through the veils* to repose on the bosom of his maker. Then, in the *holy of holies*—shall he behold his supreme high priest, presiding forever in the GRAND COUNCIL OF HEAVEN.—*Mon.* 130.



B...THIS building was erected in the wilderness by the express command of God, and after the pattern given to Moses

in the mount. The design of the tabernacle was to commemorate the miraculous deliverance of the children of Israel from the hosts of Pharaoh. It was but a temporary structure, and prefigured the temple which was to be afterward erected in the land of Canaan, as a type of the august and immortal temple above.—*Mon.* 139.—*Heb.* ix, 1—5.—*Jo.* b. iii, ch. vi. This degree of Royal Arch masonry is incomparably more sublime than any which goes before it—impressing the mind with sensible demonstrations of the being and perfections of God, as well as of the merits and obedience of his Son, our Lord and Saviour.—*Ex.* iii, 13—14,—vi, 2, 2.—2 *Chron.* xxxvi, 11—20, and lx.—*Ezra* i, 1—3.—*Jo.* xlii, 16.



C... AND he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon,—2 *Chron.* iii, 14, for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which

do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.—*Heb.* xi, 2—5.—*Matt.* xxvii, 51.

D... WHEN we enter into the world and discover around us the effects of the artifice of the tempter in the garden; and when we behold this arch apostate *transformed into a serpent*, we have passed the *first veil* of our existence. At the close of life, when we are called from this probationary scene and prostrated in the *pallid leprosy* of death, the *second veil* is drawn behind us. In the morning of the resurrection, when the slumbering ashes shall revive, and we learn that the words of the woman of Tekoa are untrue, when she declares that “we are as *water spilt upon the ground* which cannot be gathered up;” then shall the *third veil* be parted before us. Judgment being ended, “the righteous will be separated to life eternal,” having the stamp of the *signet* of heaven on their foreheads, and will be *received* by the *captain* of salvation.—*Mon.*

E...Perhaps the ineffable brightness of the God-head, was never so clearly beamed upon mortal vision as in that memorable transaction which this symbol is designed to signify. We are assured that "No man can see God and live." Thence it was that the prophet "*hid his face*," being unable to sustain the bright effulgence of uncreated glory. In order to gain admission into the heavenly mount, burning with greater brilliancy than that which dazzled the prophet of Sinai, we must be "purified as by fire."



F...Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maiden, old men, or him that stooped for age : he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes ; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon : where they were servants to him and his sons, until the reign of the kingdom of Persia.



—2 Chron. xxxvi, 17—20.

G...Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah.

PROCLAMATION OF CYRUS.

WHO IS THERE AMONG YOU OF ALL HIS PEOPLE? HIS GOD BE WITH HIM, AND LET HIM GO UP TO JERUSALEM WHICH IS IN JUDAH, AND BUILD THE HOUSE OF THE LORD GOD OF ISRAEL, HE IS THE GOD, WHICH IS IN JERUSALEM.
—Ezra i, 1—3.



And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: And thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
—Exod. iii, 13, 14.

L...AND the Lord said unto him, What is that in thy hand, and he said a rod. And he said, Cast it on the ground. And he

cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thy hand and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.—*Exod.* iv, 3—4.

And the Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh.—*Exod.* iv, 6, 7.

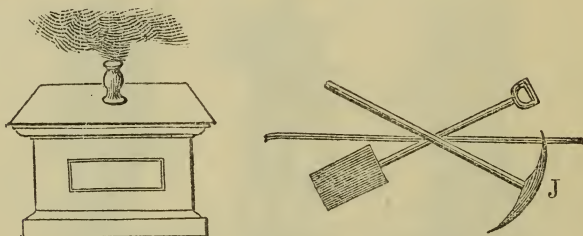
And it shall come to pass, if they will not believe also these two signs,*** thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.—*Exod.* iv, 9.



H....AND thou shalt make the breast-plate of judgment with cunning work; and thou shalt set it in setting of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet.—*Exod.* xxviii, 15, 17. And thou shalt make the robe of the ephod all of blue. And beneath, upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about.—*Exod.* xxviii, 31—33. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.—*Exod.* xxxix, 30.



I...THIS affecting emblem, as masonically contemplated, has a twofold reference, peculiarly calculated to awaken *reverence* on the one hand and *devotion* on the other.—*Compiler*.



J...SINCE the sentence of heaven has gone forth, “In the sweat of thy face shalt thou eat bread,” it becomes us cheerfully to submit, laboring industriously in our respective callings ; and though we may be “ashamed to beg,” while we are in health, it is ever honorable to dig for golden or vegetable treasures in the bowels of the earth.—*Compiler*. These figures admit of a twofold reference, well understood by every intelligent Companion. They claim the veneration of all good masons, as well for their *direct*, as for their *indirect* allusions. The persons immediately represented were deserving of the highest regard while in their earthly *tabernacle*, and they remind us of that distinction which is due to merit, and of that respect which our order are so prone to entertain for all in civil authority, and places of political trust.—*Josephus, book iii, section 8*.

“This is the word of the Lord unto Zerubbabel, saying, Not by might nor power, but by my spirit. Who art thou, O great

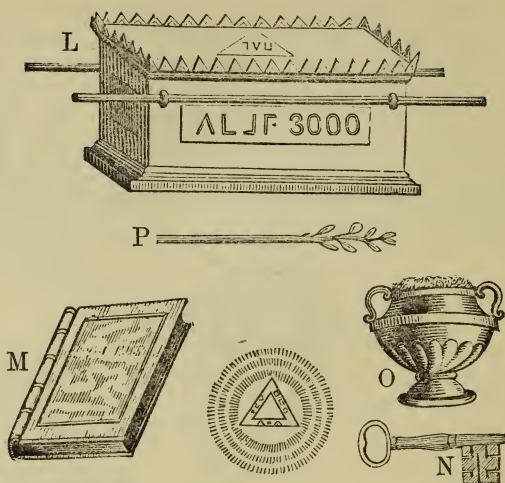
mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven.”—*Zech.* iv, 6—10.



K... THESE implements have been already explained, but every Companion has a satisfactory reason why they are here placed. Do they not remind us of three ancient worthies who have been sleeping for ages in the dust, and on whose graves the tears of thousands successively fall, nourishing the balmy cassia that flourishes there?—*Compiler*.

L—M... For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the Sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the *golden pot* that had manna, and Aaron's *rod* that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy seat; of which we can not now speak particularly.—*Heb.* ix, 3—4.

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.”—*Amos*, ix, 11



M. . . THIS sacred treasure, long lost, but happily found by an ancient brother, is worthy of the strict perusal of every one, whether a brother or a stranger.—*Specul. Mas.* 207.

O. . . AND Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations ; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

P. . . CAN the mason look at this symbol, budding, blossoming and bearing fruit, in a day, and not reflect on the progress of our nature from youth to manhood, and from manhood to trembling decrepitude ? Soon do the buds of infancy bloom on the cheek of youth, and, as soon are the blossoms of time succeeded by the fruits of eternity.—*Mon.* 135.

N. . . THIS symbol may be improved to impress upon the mind of every Companion, the importance of those secrets which have been transmitted through thirty centuries, amidst bitter persecutions, for the benefit of the sons of light. As we have thus received them, untarnished by the touch of profane curiosity, and unimpaired by the revolution of time and empires, let us deliver them, in all their purity and perfection, to succeeding brethren, confident that they will never be divulged to such as are unworthy.

O D E S

FOR

MASONIC OCCASIONS.

BY ROB MORRIS AND OTHERS.



ODES

FOR

MASONIC OCCASIONS.

SECTION FIRST.

OPENING THE LODGE.

1. COME, BROTHERS.

BY THOMAS POWERS.

Air—*See Manual Masonic Music, page 14.**

Come, Brothers of the Craft, unite,
In generous purpose bound;
Let holy love and radiant light
In all our works be found.
Where columns rise in beauteous form,
Untouched by time's decay,
We'll fear no dark or threat'ning storm,
To cloud our passing day.

And as we pass life's journey o'er,
Though trouble's waves may rise,
Our faith shall rest on that bright shore,
Beyond the changing skies,
Where columns rise in beauteous form,
Untouched by time's decay,
We'll fear no dark or threat'ning storm,
To cloud our passing day.

*The *Manual of Masonic Music* constitutes the XXIVth Volume of the Universal Masonic Library. It contains 121 Masonic Odes set to music; also a number of Marches and Voluntaries, and 126 Odes unaccompanied with notes.

2. THE MASONS' HOME.

BY ROB MORRIS.

Air—"Bonny Doon."

Where hearts are warm with kindred fire,
 And love beams free from answering eyes,
 Bright spirits hover always there,
 And that's the home the Masons prize.
 The Masons' Home! Ah, peaceful home,
 The home of love and light and joy:—
 How gladly does the Mason come
 To share his tender, sweet employ.

All round the world, by land, by sea,
 Where Summers burn or Winters chill,
 The exiled Mason turns to thee,
 And yearns to share the joys we feel.
 The Masons' Home! Ah, happy home,
 The home of light and love and joy:—
 There's not an hour but I would come
 And share this tender, sweet employ.

A weary task, a dreary round,
 Is all benighted man may know,
 But here a brighter scene is found,
 The brightest scene that's found below.
 The Masons' Home! Ah, blissful home,
 Glad center of unmingled joy:—
 Long as I live I'll gladly come
 And share this tender, sweet employ.

And when the hour of death shall come,
 And darkness seal my closing eye,
 May hands fraternal bear me home,
 The home where weary Masons' lie.
 The Masons' Home! Ah, heavenly home,
 To faithful hearts eternal joy:—
 How blest to find beyond the tomb
 The end of all our sweet employ!

3. UNIVERSALITY OF FREEMASONRY.

BY ROB MORRIS.

Air—" *Feast of Roses.*"

Wherever man is tracing
 The weary ways of care,
 Midst wild and desert pacing
 Or land of softer air,
 We surely know each other,
 And with good words of cheer,
 Each Brother hails his Brother,
 And hope wings lightly there.

Wherever tears are falling,
 The soul's dark wint'ry rain,
 And human sighs are calling,
 To human hearts in vain,
 We surely know each other, etc.

Wherever prayer is spoken
 In earnestness of faith,
 We're minded of the token
 That tells our Master's death
 We pray, then, for each other, etc.

Wherever man is lying,
 Unknowing and unknown,
 There's one yet by the dying,
 He shall not die alone;
 For then we know each other,
 And with good words of cheer,
 Each Brother hails his Brother,
 And Hope wings lightly there.

4. YE HAPPY FEW.Air—*See Chase's Masonic Harp, p. 22.*

Ye happy few who here extend
 In peaceful lines, from East to West,
 With fervent zeal the Lodge defend,
 And lock its secrets in your breast.

Since ye are met upon the Square,
 Bid Love and Friendship jointly reign,
 Be Peace and Harmony your care,—
 They form an adamant chain.

SECTION SECOND.

INITIATION.

1. BEHOLD HOW PLEASANT.

BY GILES F. YATES.

Air—" *Auld Lang Syne*."

Behold how pleasant and how good
 For Brethren such as we,
 Of the united Brotherhood,
 To dwell in unity.
 'Tis like the oil on Aaron's head,
 Which to his feet distills,
 Like Hermon's dew so richly shed
 On Sion's sacred hills.

For there the Lord of Light and Love
 A blessing sent with power:—
 Oh may we all this blessing prove
 Even life forever more.
 On Friendship's altar, rising here,
 Our hands now plighted be,
 To live in love with hearts sincere,
 In peace and unity.

2. WHILE JOURNEYING.

Air—*Masonic Musical Manual*, p. 6.

BY THOMAS POWERS.

While journeying on our darksome way,
 By love fraternal led,
 Supreme Conductor, Thee we pray,
 To smooth the path we tread;
 No fear shall cross the trusting heart,
 In faith reposed above,
 No dearer joy can life impart,
 Than breathes in words of Love.

SECTION THIRD.

PASSING.

1. BROTHERS FAITHFUL.

BY HERCULES ELLIS.

Air—*Masonic Musical Manual*, p. 8.

Brothers faithful and deserving
 Now the second rank you fill,
 Purchased by your faultless serving,
 Leading to a higher still.

Thus from rank to rank ascending,
 Mounts the Mason's path of love,
 Bright its earthly course, and ending
 In the glorious Lodge above.

SECTION FOURTH.

RAISING.

1. LET US REMEMBER.

BY THOMAS POWERS.

Air—*See Manual of Masonic Music*, p. 10.

Let us remember in our youth,
 Before the evil days draw nigh,
 Our GREAT CREATOR, and his TRUTH,
 Ere memory fail, and pleasures fly;
 Or sun, or moon, or planet's light
 Grow dark, or clouds return in gloom;
 Ere vital spark no more incite;
 When strength shall bow and years consume.

Let us in youth remember HIM!
 Who formed our frame, and spirits gave,
 Ere windows of the mind grow dim,
 Or door of speech obstructed wave;
 When voice of bird fresh terrors wake,
 And music's daughters charm no more,
 Or fear to rise, with trembling shake,
 Along the path we travel o'er.

In youth, to God let memory cling,
 Before desire shall fail or wane,
 Or e'er be loosed life's silver string,
 Or bowl at fountain rent in twain;
 For man to his long home doth go,
 And mourners group around his urn!
 Our dust to dust again must flow,
 And spirits unto God return.

2. SOLEMN STRIKES.

BY DAVID VINTON.

Air—*Manual of Masonic Music*, p. 13.

Solemn strikes the funeral chime,
 Notes of our departing time;
 As we journey here below,
 Thro' a pilgrimage of wo.

Mortals now indulge a tear,
 For Mortality is here;
 See how wide her trophies wave,
 O'er the slumbers of the grave.

Here another Guest we bring!
 Seraphs of celestial wing,
 To our funeral altar come,
 Waft a Friend and Brother home.

Lord of all below, above,
 Fill our souls with Truth and Love;
 As dissolves our earthly tie,
 Take us to thy Lodge on high.

SECTION FIFTH.

CLOSING.

1. ONE HOUR WITH YOU.

BY ROB MORRIS.

Air—"Auld Lang Syne."

One hour with you, one hour with you,
 No doubt, nor care, nor strife,
 Is worth a weary year of wo,
 In all that lightens life.
 One hour with you, and you, and you,
 Bright links in mystic chain—
 Oh may we oft these joys renew,
 And often meet again.

Your eyes with love's own language free,
 Your hand-grips, strong and true,
 Your voice, your heart, do welcome me
 To spend an hour with you, etc.

I come when morning skies are bright,
 To work my Mason's due—
 To labor is my chief delight,
 And spend an hour with you, etc.

I go when evening gilds the west
 I breathe the fond adieu,
 But hope again, by fortune blest,
 To spend an hour with you.
 One hour with you, and you, and you,
 Bright links in mystic chain—
 Oh may we oft these joys renew,
 And often meet again.

BROTHERS, ERE TO-NIGHT.

BY G. W. CHASE.

Air--*Chase's Masonic Harp*, p. 62.

Brothers, ere to-night we part,
 Every voice and every heart,
 Grateful souls to Heaven raise,
 Hymning forth your songs of praise.

Brothers, we may meet no more;
 Yet there is a happier shore,
 Where, released from toil and pain,
 Brothers, we shall meet again.

3. THE LEVEL AND THE SQUARE.

BY ROB MORRIS.

We meet upon *the Level* and we part upon *the Square*,
 What words of precious meaning those words Masonic are!
 Come, let us contemplate them, they are worthy of a thought,
 With the highest, and the lowest, and the rarest they are fraught.

We meet upon *the Level*, though from every station come;
 The monarch from his palace, and the poor man from his home;
 For the one must leave his diadem outside the Mason's door,
 And the other finds his true respect upon the checkered floor.

We part upon *the Square*, for the world must have its due;
 We mingle with the multitude, a cold, unfriendly crew,
 But the influence of our gatherings in memory is green,
 And we long upon *the Level* to renew the happy scene.

* * * * *

There's a world where all are equal—we are hurrying toward it fast;
 We shall meet upon *the Level* there, when the gates of death are past;
 We shall stand before the Orient, and our Master will be there
 To try the blocks we offer by his own unerring *Square*.

We shall meet upon *the Level* there, but never thence depart;
 There's a *Mansion*—'tis all ready for each trusting, faithful heart--
 There's a *Mansion* and a welcome and a multitude is there
 Who have met upon *the Level*, and been tried upon *the Square*.

Let us meet upon *the Level* then, while laboring patient here;
 Let us meet and let us labor, tho' the labor be severe;
 Already in the Western Sky the signs bid us prepare
 To gather up our Working tools and part upon *the Square*!

Hands round ye faithful Masons, form the bright, fraternal chain,
 We part upon *the Square* below, to meet in heaven again.
 Oh what words of precious meaning those words Masonic are,
 We meet upon *the Level* and we part upon *the Square*!

4. ADIEU! A HEART-WARM.

BY ROBERT BURNS.

Adieu! a heart-warm, fond adieu,
 Dear brothers of the MYSTIC TIE!
 Ye favored, ye enlightened few,
 Companions of my social joy!
 Tho' I to foreign lands must hie,
 Pursuing fortune's sliddry ba',
 With melting heart, and brimful eye,
 I'll mind you still, tho' far awa'.

Oft have I met your social band,
 And spent the cheerful festive night;
 Oft honored with supreme command,
 Presided o'er the SONS OF LIGHT:
 And by that HIEROGLYPHIC bright,
 Which none but CRAFTSMEN ever saw!
 Strong mem'ry on my heart shall write
 Those happy scenes when far awa'.

May freedom, harmony and love,
 Unite you in the GRAND DESIGN,
 Beneath th' Omniscient Eye above,
 The glorious ARCHITECT divine!
 That you may keep th' UNERRING LINE,
 Still rising by the PLUMMET'S LAW,
 Till order bright completely shine,
 Shall be my pray'r when far awa'.

And you, farewell! whose merits claim
 Justly, that HIGHEST BADGE to wear!
 Heav'n bless your honor'd, noble name,
 To MASONRY and SCOTIA dear!
 A last request permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 To him, the BARD that's far awa'.

5. AULD LANG SYNE.

BY ROBERT BURNS.

Should auld acquaintance be forgot,
 And never brought to min' ?
 Should auld acquaintance be forgot,
 And days of Auld Lang Syne ?
 For Auld Lang Syne, my dear,
 For Auld Lang Syne ;
 We'll take a cup of kindness yet,
 For Auld Lang Syne.

An' here's a hand, my trusty fier,
 An' gie's a hand of thine ;
 An' we'll toom the stowp to friendship's growth,
 And days of Auld Lang Syne.
 For Auld Lang Syne, etc.

An' surely ye'll be your pint stowp,
 An' surely I'll be mine ;
 An' we'll take a right good willywaught,
 For Auld Lang Syne.
 For Auld Lang Syne, etc.

SECTION SIXTH.**FUNERAL RITES.****1. WREATHE THE MOURNING BADGE AROUND.**

BY ROB MORRIS.

Air—" *Pleyel's Hymn.*"

Wreathe the mourning badge around—
 Brothers hark ! a funeral sound !
 Where the parted had his home,
 Meet and bear him to the tomb.

While *they* journey, weeping, slow
 Silent, thoughtful let us go ;
 Silent—life to him is sealed :
 Thoughtful—death to him's revealed.

How his life path has been trod,
 Brothers, leave we unto God !
 Friendship's mantle, love and faith,
 Lend sweet fragrance e'en to death.

Here amidst the things that sleep,
 Let him rest—his grave is deep;
 Death has triumphed; loving hands
 Can not raise him from his bands.

But the emblems that we shower,
 Tell us there's a mightier power,—
 O'er the strength of death and hell,
 Judah's Lion shall prevail.

Dust to dust, the dark decree—
 Soul to God, the soul is free:
 Leave him with the lowly lain—
 Brothers, we shall meet again.

2. PRECIOUS IN THE SIGHT.

BY ROB MORRIS.

Air—"Mozart."

Precious in the sight of heaven
 Is the place where Christians die;
 Souls with all their sins forgiven,
 To the courts of glory fly.
 Every sorrow, every burden,
 Every cross they lay it down;
 Jesus gives them richest guerdon
 In his own immortal crown.

Here, above our Brother weeping,
 Through our tears we seize this hope—
 He in Jesus sweetly sleeping,
 Shall awake in glory up!
 He has borne his cross in sorrow,
 Weary pilgrim, all forlorn,
 When the sun shines bright to-morrow,
 'Twill reveal his sparkling crown.

Knights of Christ, your ranks are broken!
 Close your front! the foe is nigh!
Shield to Shield! behold the token
 As he saw it in the sky!
By that Sign so bright, so glorious,
Ye shall conquer if ye strive,
 And like him, though dead, victorious,
 In the courts of Jesus live.

3. UNVAIL THY BOSOM.

Air—*See Masonic Musical Manual, p. 325.*

Unvail thy bosom, faithful tomb;
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the silent sleepers here,
While angels watch their soft repose.

Here, Brother, sleep, beneath the stone
Which tells a mortal here is laid,
Rest, here, 'till God shall from his throne,
The darkness break, and pierce the shade.

Break from his throne, illustrious morn!
Attend, O earth! God's sov'reign word;
Restore thy trust—a glorious form—
He must ascend to meet his Lord.

4. BEAR HIM HOME.

BY ROB MORRIS.

Bear him home, his bed is made
In the stillness, in the shade:
Day has parted, night has come,
Bear the Brother to his home.
Bear him home.

Bear him home, no more to roam—
Bear the tired pilgrim home;
Forward! all his toils are o'er,
Home, where journeying is no more.
Bear him home.

Lay him down—his bed is here—
See, the dead are resting near;
Brothers they their Brothers own,
Lay the wanderer gently down.
Lay him down.

Lay him down ; let nature spread
 Starry curtains o'er the dead ;
 Lay him down ; let angel eyes
 View him kindly from the skies.
Lay him down.

Ah, not yet for us, the bed
Where the faithful pilgrim's laid;
Pilgrims weep! again to go
Through life's weariness and wo.
Ah, not yet!

Soon 'twill come, if faithful here,
 Soon the end of all our care;
 Strangers here, we seek a home,
 Friends and Saviour, in the tomb.
 Soon 'twill come!

Let us go, and on our way,
Faithful journey, faithful pray;
Through the sunshine, through the snow,
Boldly, Brother pilgrims go!
Let us go!

SECTION SEVENTH.

FESTIVAL.

1. "HIGH TWELVE."

BY BRO. B. B. FRENCH.

List to the strokes of the bell—
High twelve!
Sweet on the air they swell,
To those who have labored well,
And the Warden's voice is heard—
From the South comes the cheering word,
“In quarries no longer delve.”

Again, 'tis the Warden's call,
 "High twelve!"
"Lay aside gavel, hammer and maul,
"Refreshment for Craftsmen all,
"By the generous Master is given
"To those who have cheerily striven
 "Like men in the quarries to delve."

There is to each mortal's life
 High twelve!
 In the *midst* of his worldly strife—
 With Earth's groveling luxuries rife,
 The voice of the Warden comes,
 Like the roll of a thousand drums,
 "In Earth's quarries no longer delve!"

List to the tones of the bell,
 "High twelve!"
 As if from on high they fell,
 Their silvery echoes swell,
 And again the voice we hear,
 As if from an upper sphere,
 "Hence for heavenly treasures delve."

There shall ring in the world of bliss
 High twelve!
 When relieved from our work in this,
 If we've lived not our lives amiss;
 THE MASTER shall call us, there
 Our immortal crown to wear,
 No more in Earth's quarries to delve.

2. HIGH XII.

BY ROB MORRIS.

There's columns II and pillars V,
 Support and grace our Halls of truth;
 But none such sparkling pleasure give
 As the column that adorns the S.
 "HIGH XII;" the J. W. calls,
 His column grants the festive hour,
 And through our antiquated halls
 Rich streams of social gladness pour.

'Tis then all care and toil forgot,
 The bond indissoluble seems;
 'Tis then the world's a happy spot,
 And hope unmixed with sadness gleams.
 HIGH XII; I've shared the festive hour
 With those who realize the bliss;
 And felt that life contains no more
 Than sparkles in the joys of this.

What memories hover round the time !
 What forms rise up to call it blest !
 Departed friends, why should it dim
 Our joys to know that they're at rest !
 HIGH XII; how they rejoiced to hear !
 Quickly each implement laid down,
 Glad to exchange for toil, and care,
 And heavy *cross*, a heavenly *crown*.

Then comrades all by 3X3,
 Linked in the golden chain of Truth,
 A hearty welcome pledge with me
 To the column that adorns the S.
 HIGH XII; and never be the hour
 Less free, less brotherly than now !
 HIGH XII; a rich libation pour
 To joys that none but Masons know !

3. LEANING TOWARD EACH OTHER.

BY ROB MORRIS.

The jolts of life are many
 As we dash along the track;
 The way is rough and rugged
 And our bones they sorely rack :
 We're tossed about,
 We're in and out,
 We make a mighty pothor,
 Far less would be
 Our pains, if we
 Would lean toward each other !

Behold that loving couple
 Just mated for their life,
 What care they for the joltings,
 That happy man and wife !
 The cars may jump,
 Their heads may bump,
 And jostle one another.
 They only smile,
 And try the while,
 To lean toward each other !

Wo to the luckless pilgrim
 Who journeys all alone;
 Well said the Wise King Solomon,
 "Two better is than one!"
 For when the ground's
 Most rugged found,
 And great's the pain and pother,
 Who can not break
 The sorest shake,
By leaning toward another!

There's not one in 10,000
 Of all the cares we mourn,
 But what, if 'twas divided
 Might easily be borne!
 If we'd but learn
 When fortunes turn
 To share them with a Brother,
 We'd prove how good's
 Our brotherhood,
By leaning toward each other.

Then Masons take my counsel,
 The landmarks teach you so—
 Share all your joltings fairly
 As down the track you go!
 Yes, give and take
 Of every shake,
 With all the pain and pother,
 And thus you'll prove
 Your Mason's love
By leaning toward each other!

4. TO MASONS EVERY WHERE.

BY ROE MORRIS.

Air—"Auld Lang Syne."

In gladsome mood again we're met—
 How swiftly passed the year!
 Begin the feast, and Brothers, drink
 To MASONS EVERY WHERE!
 A Mason's love is unrestrained,
 Each other's woes we share;
 Then lift the cup, and Brothers, drink
 To MASONS EVERY WHERE!

What would our Mystic Tie be worth—
 How little should we care
 For Masonry, did not its links
 Encircle EVERY WHERE !
 With Mason's love so unrestrained,
 Each other's woes to share,
 Well may we fill the cup, and drink
 To MASONS EVERY WHERE !

Though some we loved have fallen on
 The weary path of care ;
 What then ? In Heaven they're yet our own
 To MASONS EVERY WHERE !
 For Mason's love, so unrestrained,
 Eternity may dare !
 Then, Brothers, fill and fondly drink
 To MASONS EVERY WHERE.

And so, when death shall claim us too,
 And other forms be here,
 May we in memory's heart be held
 By MASONS EVERY WHERE.
 For Mason's love is unrestrained,
 Nor death the chain may tear ;
 O'erflow the cup, and Brothers, drink,
 To MASONS EVERY WHERE.

SECTION EIGHTH.

MISCELLANEOUS.

1. A HEBREW CHANT.

BY ROB MORRIS.

Lonely is Sion, cheerless and still,
 Shekinah has left thee, thou desolate hill ;
 Winds sweep around thee, familiar their tone,
 But trumpet, timbrel, song, are gone.

Joyous was Sion on that glorious day,
 When Israel beheld all thy temple's display ;
 Heaven sent a token approvingly down,
 But temple, altar, cloud, are gone.

Foemen of Sion uplifted their spear,
 The brand to thy temple, the chain to each frere;
 Pilgrims and strangers, thy children yet mourn—
 But foemen, fetter, brand, are gone.

Spirit of Sion, Oh, hasten the day
 When Israel shall gather in matchless array
 Lord, build thine altars—thy people return;
 For temple, altar, cloud, are gone.

2. DUTIES OF THE CRAFT.

BY ROB MORRIS.

Come, and let us seek the straying—
 Lead him to the Shepherd back;
 Come, the traveler's feet betraying,
 Guide him from the dangerous track.
 Come, a solemn voice reminds us—
 Come, a mystic fetter binds us;
 Masons, here your duties lie—
 Hark! the poor and needy cry

Come and help the worthy poor—
 Break to him the needed bread;
 Longer he can not endure—
 Come, ere famine mark him dead.
 Bounties rich to us supplying,
 To the poor are oft denying;
 Masons, here your duties lie—
 Hark! the poor and needy cry.

Come where sorrow has its dwelling—
 Comfort bring to souls distressed;
 To the friendless mourner telling
 Of the Rock that offers rest.
 What would life be but for heaven?
 Come, to us this message given;
 Masons, here your duties lie—
 Hark! the poor and needy cry.

Band of brothers, every nation
 Hails your bright and orient light;
 Fervent, zealous, free—your station
 Calls for deeds of noblest might.
 Seek—the world is full of sorrow;
 Act—your life will end to-morrow;
 Masons, here your duties lie—
 Hark! the poor and needy cry.

3. BROTHERLY LOVE.

BY ROB MORRIS.

By one God created, by one Saviour saved,
 By one Spirit lighted, by one mark engraved,
 We're taught in the wisdom our spirits approve,
 To cherish the spirit of *Brotherly Love*.
 Love, love, Brotherly Love;
 This world has no spirit like *Brotherly Love*.

In the land of the stranger we Masons abide,
 In forest, in quarry, on Lebanon's side;
 Yon Temple we're building—its plan's from above—
 And we labor supported by *Brotherly Love*.

Though the service be hard, and the wages be scant,
 If the MASTER accept it our hearts are content;
 The prize that we toil for, we'll have it above,
 When the *Temple's* completed in *Brotherly Love*.

Yes, yes—though the week be so long, it will end;
 Though the Temple be lofty, the Keystone will stand,
 And the Sabbath, blest day, every thought will remove,
 Save the mem'ry fraternal of *Brotherly Love*.

By one God created—*come, brothers, 'tis day*;
 By one Spirit lighted, *come, brothers, away!*
 With Beauty and Wisdom and Strength to approve,
 Let's toil while there's labor in *Brotherly Love*.
 Love, love, Brotherly Love;
 This world has no spirit like *Brotherly Love*.

4. THE SLIPPER.

BY ROB MORRIS.

Take this pledge—it is a token
 Of that truth which ne'er was broken;
 Truth which binds the mystic tie,
 Under the Allseeing eye.

Take this pledge—each ancient brother,
 By this type bound every other,
 Firm, securely—death alone
 Rent the bonds that made them one.

Take this pledge—no pledge so holy,
 Though the symbol seem but lowly;
 'Tis Divine—it tells of One,
 Of the raindrops and the sun.

Take this pledge—the token sealeth
 All the Judgment Day revealeth:
 Honor, Truth, Fraternal Grace,
 Brother, in thy hands I place.

5. THE SYMBOLS ON THE TABLET.

BY ROB MORRIS.

A Brother bound for distant lands,
 In sickness fell alone, alone,
 And stranger care, from stranger hands,
 Did the last rites of nature own
 But ere the trembling spirit passed,
 He on a tablet faintly traced

Some mystic lines, a spiral thread,
 A square, an emblem of the sun,
 A checkered band that none could read—
 And then his work and life were done:
 And stranger care, from stranger hands,
 Gave him kind burial in the sands.

Full many a year swept by, swept by,
 And the poor stranger was forgot,
 While on an olive column nigh,
 That Tablet marked his burial spot;
 And many gazed at square and thread,
 And many guessed, but none could read.

But then a sage Disciple came,
 Of one whose wisdom filled the land,
 Himself right worthy of the name,
 "The thoughtful head and ready hand;"
 He looked upon the mystic lines,
 And read the tablet's full designs.

It spoke of one long passed before,
 In quest of truth, like him sincere,—
 Of one gone onward, never more
 To delve in mines deep hidden here;
 And solemn was the lesson traced—
 "Come, pilgrim, 'tis your fate at last."

Awe-struck, yet wiser now, he strayed
 In solemn silence from the spot;
 Repaid the debt *his Brother* made,
 And eastward journeyed on his lot;
 Yet never on life's shifting wave
 Lost he the lesson of that grave.

How weighty is the charge we give,
 Brethren in this short history read,
To bless the living while we live,
And leave some token when we're dead.
 On life's broad tablet let us trace
 Emblems to mark our burial place.

6. THE ALL-SEEING EYE.

BY ROB MORRIS.

There is an Eye through blackest night,
 A vigil ever keeps,
 A vision of unerring light,
 O'er lowly vale or giddy hight,
 The Eye that never sleeps.

Midst poverty and sickness lain,
 The outcast lowly weeps;
 What marks the face, convulsed with pain?
 What marks the softened look again?
 The Eye that never sleeps.

Above, above the highest sun,
 Below profoundest deeps—
 Where dewy day his course begun,
 Where scarlet marks his labors done,
 The Eye that never sleeps.

No limit bounds th' eternal sight,
 No misty cloud o'ersweeps;
 The depths of hell give up their light,
 Eternity itself is bright—
 The Eye that never sleeps.

Then rest we calm, though round our head
 The life-storm fiercely sweeps;
 What fear is in the blast? what dread
 In mightier death? an eye's o'erhead—
 The Eye that never sleeps.

7 LIGHT FROM THE EAST.

BY ROB MORRIS.

Light from the East, 'tis gilded with hope,
 Star of our faith, thy glory is up!
 Darkness apace and watchfulness flee;
 Earth lend thy joys to nature and me.

Lo we have seen uplifted on high,
 Star in the East, thy rays from the sky;
 Lo we have heard—what joy to our ear!
 Come, ye redeemed, and welcome him here.

Light to the blind, they've wandered too long;
 Feet to the lame, the weak are made strong;
 Hope to the joyless, freely 'tis given;
 Life to the dead, and music to Heaven.

Praise to the Lord—keep silence no more;
 Ransomed, rejoice from mountain to shore,
 Streams in the desert, sing as ye stray,
 Sorrow and sadness vanish away.

8. THE EMBLEMS OF THE CRAFT.

BY ROB MORRIS.

Who wears THE SQUARE upon his breast,
 Does in the eye of God attest,
 And in the face of man,
 That all his actions do compare
 With the Divine, th' unerring square—
 That squares great virtue's plan:
 That he erects his Edifice
By this design and this and this!

Who wears THE LEVEL says that pride
 Does not within his soul abide,
 Nor foolish vanity;
 That man has but a common doom,
 And from the cradle to the tomb
 A common destiny:
 That he erects his Edifice
By this design, and this and this!

Who wears THE G ; ah, type divine!
 Abhors the atmosphere of sin,
 And trusts in God alone;
 His Father, Maker, Friend, he knows—
 He vows, and pays to God his vows,
 As by th' Eternal throne:
 And he erects his Edifice
 By *this design*, and *this* and *this*!

Who wears THE PLUMB, behold how true
 His words, his walk! and could we view
 The chambers of his soul,
 Each thought enshrined, so pure, so good,
 By the stern line of rectitude,
 Points truly to the goal:
 And he erects his Edifice
 By *this design*, and *this* and *this*!

Thus life and beauty come to view
 In *each design* our fathers drew,
 So glorious, so sublime;
 Each breathes an odor from the bloom
 Of gardens bright beyond the tomb,
 Beyond the flight of time:
 And bids us build on *this* and *this*,
 The walls of God's own Edifice!

9. THE WIDOW AND THE FATHERLESS.

BY ROB MORRIS.

As on my road delaying,
 The stream's cool water by,
 My thoughts in fancy straying,
 I heard a plaintive cry—
 There may be hope in heaven,
 For us no hope is here;
 Oh why was joy thus given,
 So soon to disappear?

Around a grave was weeping
 A widowed, orphan band;
 Beneath their feet was sleeping
 The husband, father, friend;
 And as their sorrows swelling,
 Broke forth midst sigh and tear,
 Again these words were telling—
 Alas, no hope is here.

The stream's cool waters flowing,
 No longer sung to me;
 The soft Spring sunbeams glowing,
 Were cheerless all to see;
 For still that widowed mother,
 And still those orphans dear,
 Bewailed my buried Brother—
Alas, no hope is here.

My Brother! yes, forsaken
 These loved ones round thee mourn,
 Too soon from friendship taken—
 Dear Brother, thou art gone:
 Gone from a cold world's sighing,
 From sorrow and from fear,
 But left these mourners crying—
Alas no hope is here.

Those tears, my heart, are holy:
 Those sighs by anguish driven,
 This mourning group so lowly,
 Are messengers of heaven.
 And so will I receive them,
 As God shall give me cheer;
 Protect them and relieve them,
 And teach them *hope is here.*

10. THE PERFECT ASHLERS.

BY ROB MORRIS.

The sunbeams from the eastern sky,
 Flash from yon blocks exalted high,
 And on their polished fronts proclaim
 The Framer and the Builder's fame.

Glowing beneath the fervid noon,
 Yon marble dares the southern sun;
 Yet tells that wall of fervid flame,
 The Framer and the Builder's fame.

The chastened sun adown the West,
 Speaks the same voice and sinks to rest.
 No sad defect, no flaw to shame
 The Framer and the Builder's fame.

Beneath the dewy night, the sky
 Lights up ten thousand lamps on high;
 Ten thousand lamps unite to name
 The Framer and the Builder's fame.

Perfect in line, exact in square,
 The Ashlers of the Craftsmen are;
 They will to coming time proclaim
 The Framer and the Builder's fame.

11. THE WISE CHOICE OF SOLOMON.

I. Kings, iii: 5.

BY ROB MORRIS.

Music—"The Banks of Banna."

When in the dreams of night he lay,
 Fancy-led through earth and air,
 Whispered from the heavenly way,
 The voice of promise met his ear;
 Fancy ceased his pulse to thrill--
 Gathered home each earnest thought--
 And his very heart was still,
 Awhile the gracious words he caught.

"Ask me whatsoe'er thou wilt,
 Fame or wealth, or royal power;
 Ask me, ask me, and thou shalt
 Such favors have as none before!"
 Silence through the midnight air--
 Silence in the thoughtful breast--
 What of all that's bright and fair,
 Appeared to youth and hope the best?

'Twas no feeble tongue replied,
 While in awe his pulses stood:
 "Wealth and riches be denied,
 But give me WISDOM, voice of God!
 Give me wisdom in the sight
 Of the people thou dost know;
 Give me of thyself the light,
 And all the rest I can forego."

Thus, O Lord, in visions fair,
 When we hear thy promise-voice,
 Thus like him will we declare,
 That WISDOM is our dearest choice.
 Light of heaven, ah priceless boon!
 Guiding o'er the troubled way;
 What is all an earthly sun,
 To his celestial, chosen ray?

Wisdom hath her dwelling reared,*
 Lo, the mystic pillars seven!
 Wisdom for her guests hath cared,
 And meat and wine and bread hath given.
 Turn we not while round us cry
 Tongues that speak her mystic word;
 They that scorn her voice shall die,
 But whoso hear are friends of God.

12. CIRCUMAMBULATION.

BY ROB MORRIS.

I saw him *first* one snowy winter night—
 But summer's fire glowed in his youthful breast—
 A humble seeker for Masonic light,
 A pilgrim longing for Masonic rest;
 From the bright Orient southward to the West
 Darkly he journeyed, while our eyes inquired
 If form and heart and garb fulfilled our test?
 From the ordeal he came, as one inspired,
 And glad amongst us stood, enlightened and attired.

Once more I saw him—but his eyes were hid—
 Hoodwinked by death; as with an iron hand,
 His limbs were fettered; 'neath the coffin lid
 The strong man lay extended, and his hand,
 Whose grip had thrilled me, ah! how dead it spanned
 His pulseless breast: Yet round our Brother's head
Thrice we encircled, but with grief unmanned,
 And with respectful tenderness we spread
 Upon his breast, green twigs, fit presents for the dead.

For he had journeyed further, learned a lore
 Profounder, drank in purer light than we;
 And of desired treasure gathered more
 Than dwells in all the mines of Masonry.

* Proverbs ix: 1-9.

What unto us is veiled in mystery
 Was real to him, and by his Master's side,
 Knowing as he was known, *the dead was free!*
 Therefore we paid our homage to the dead,
 And "We shall meet again, our Brother dear," we said.

And we *shall* meet again, not as in quest
 Of light Masonic, nor as in that time
 When last I saw thee pallid in thy rest;
 But in a Lodge transcendently sublime!
 Death there shall ring no funeral chime—
 No weeping band encompassing its dead—
 But light and life inspire an endless hymn.
 Ah, happy we whose very graves may shed
 Effulgent hope and joy as round their brinks we tread!

13. THE DESERTED LODGE.

BY ROB MORRIS.

These walls are tottering to decay;
 There's dampness on the stair;
 But well I mind me of the day
 When two score men met here;
 When two score Brothers met at night,
 The full round moon above,
 To weave the mystic chain of light,
 With holy links of love.

But now the lightest of the train,
 In deep, deep grave is bowed;
 The chain is broke, the holy chain—
 The Master's with his God!
 The wailing notes were heard one day,
 Where cheerful songs were best,
 And two score Brothers bore away
 The Master to his rest.

The South—that cheerful voice is still,
 That spoke the joys of noon;
 The West—that told the Master's will,
 Has set, as sets the sun.
 The sun may rise, may stand, may fall,
 But these will stand no more,
 No more the faithful Craft to call,
 Or scan their labors o'er.

I'll weep the passing of the train
 The Saviour wept his love;
 I'll weep, no power shall restrain
 The tears that memories move.
 Where two score Brothers met at night,
 There's solitude and gloom;
 Let grief its sacred train invite
 To this old haunted room.

14. NUNC DIMITTIS.

BY ROB MORRIS.

"Now dismiss me, while I linger,
 For one fond, one dear word more,
 Have I done my labor fairly?
 Is there aught against my score?
 Is there one in all your circle,
 Wronged by deed, or word, or blow?
 Silence speaks my full acquittance—
Nunc dimittis, let me go.

"Let me go, I crave my wages;—
 Long I've waited, long I've toiled;
 Never once through work days idle—
 Never once my apron soiled—
 In the chamber—where the Master
 Waits with smiling to bestow
 Corn, and wine, and oil abundant,
Nunc dimittis, let me go.

"Let me go, but *you* must tarry,
 Till the Sixth day's close has come,
 Heat and burden patient bear ye
 While you're absent from your home;
 But a little, and the summons
 Waits alike for each of you;—
 Mine is sounding, spirits wait me,
Nunc dimittis, let me go.

"Oh, the Sabbath-day in Heaven!
 Oh, the joys reserved for them,
 Faithful Builders of the Temple,
 Type of blest Jerusalem!
 Oh, the raptures of our meeting
 With the friends 'twas bliss to know!
 Strive no longer to detain me—
Nunc dimittis, let me go."

* * * * *

Hushed that voice its fond imploring:
 Faded is that eager eye;
 Gone the soul of labor wearied,
 To repose eternally;—
 But the memory of his service
 Oft shall lighten up our woe,
 Till the hour *we too* petition,
 “*Nunc dimittis*, let me go!”

15. THE BROKEN COLUMN.

BY ROB MORRIS.

'Tis done—the dark decree is said,
 That called our friend away;
 Submissive bow the sorrowing head,
 And bend the lowly knee;
 We will not ask why God has broke
 Our Pillar from its stone,
 But humbly yield us to the stroke,
 And say “His will be done.”

At last the weary head has sought
 In earth its long repose;
 And weeping freres have hither brought
 Their chieftain to his close.
 We held his hand, we filled his heart,
 While heart and hand could move,
 Nor will we from his grave depart
 But with the rites of love.

This grave shall be a garner, where
 We'll heap our golden corn;
 And here, in heart, we'll oft repair,
 To think of him that's gone;
 To speak of all he did and said,
 That's wise, and good, and pure,
 And covenant o'er the hopeful dead,
 In vows that will endure.

Oh Brother, bright and loving frere,
 Oh spirit free and pure,
 Breathe us one gush of spirit air,
 From off the Heavenly shore,
 And say, when these hard toils are done,
 And the Grand Master calls,
 Is there for every weary one
 Place in the Heavenly halls!

16. WHERE TYPES ARE ALL FULFILLED.

BY ROB MORRIS.

Where types are all fulfilled—
 Where mystic shades are real—
 Where aching hands and hearts are stilled,
 And death has set his seal—
 In that bright land called *Heaven*,
 Dear friend, we'll meet once more;
 The token in thy parting given,
 Points to a *Heavenly shore*.

'Tis this, our signs have taught,
 Our symbols old and true;—
 'Tis this upon our work is wrought,
 Which every frere can view;
 From the first line we traced,
 On the foundation walls,
 To that *bright stone*, the last, the best,
 The glory of our halls.

Oh, what a land of joy,
 Hast thou beheld, my Friend!
 Oh, what ineffable employ
 Thy faithful heart has gained!
 Thy Brother, weary, worn,
 Longs for the same bright dome,
 Where all the week's hard service done,
 He'll have thy welcome home.

17. LOOKING TO THE EAST.

BY ROB MORRIS.

Yes, in yon world of perfect light,
 The wearied soul at last may rest,
 No higher, further, wings its flight,
 Brought to the glories of the *East*.

There is the long-sought home divine,
 Ah, worthy of the painful quest!
 When evening shades of life decline,
 The day is dawning in the *East*.

Who feels this truth in fervent heart
 May know his last hours are his best:
 How joyful from *the West* to part
 When calls the Master *from the East*.

Hands, hearts and hands in union dear,—
 Jesus has sanctified the test:
 Life's chain is only broken here
 To join forever *in the East*.

Mourners, your tears with gladness blend!
 Joy, Brothers, joy, our faith's confessed!
 The grave will yield our parted friend,
 When we with him *approach the East*.

18. DIVIDING THE TESSERA.

BY ROB MORRIS.

Air—" *Sul margine d'un Rio.*"

Parting on the sounding shore
 Brothers twain are sighing:
 Mingle with the ocean's roar,
 Words of love undying;
 A ring of gold is severed then
 And each to each the giver,
 His faith renews in mystic sign
 And binds his heart forever.

" Broken thus THE TOKEN be,
 " While o'er earth we wander;
 " One to thee and one to me,
 " Rudely torn asunder;
 " But though divided we are one—
 " This scar, the bond expresses,
 " When all our painful wandering's done,
 " Will close and leave no traces!

" Warmly in thy bosom hide,
 " The golden voice, *I love thee!*
 " Keep it there whate'er betide,
 " To guard thee and to prove thee!
 " And should THE TOKEN e'er be lost,
 " Or chilled, what now is riven,
 " I'll know that death has sent the frost
 " And look for thee in heaven!"

Parted on the sounding shore,
 Each THE TOKEN keeping,
 Met those Brothers never more—
 In death they're widely sleeping.
 But yet love's victory was won,—
 The scar that bond expresses,
 Their long and painful wandering done,
 Has closed and left no traces!

19. ASK! SEEK!! KNOCK!!!

BY ROB MORRIS.

ASK and ye shall receive;
 SEEK, ye shall surely find;
 KNOCK, ye shall no resistance meet
 If come with ready mind,
 For all that ASK, and ask aright,
 Are welcome to our Lodge to-night.

Lay down the bow and spear:
 Resign the sword and shield:
 Forget the *arts of warfare* here,
 The *arms of peace* to wield,
 For all that SEEK, and seek aright,
 Are welcome to our Lodge to-night.

Bring hither thoughts of peace;
 Bring hither words of love:
 Diffuse the pure and holy joy,
 That cometh from above,
 For all that KNOCK, and knock aright,
 Are welcome to our Lodge to-night.

Ask help of Him that's high:
 SEEK grace of Him that's true:
 Knock patiently, the hand is nigh,
 Will open unto you,
 For all that ASK, SEEK, KNOCK aright,
 Are welcome to our Lodge to-night.

20. THE ALL-SEEING EYE.

BY B. B. FRENCH.

AIR—*Mary's Dream.*

A signal from the outer gate
Has passed within the hall,
The Master, from his orient throne,
Surveys the brethren all;
Each, duly clad, is in his place,
Where Truth stands ever by—
Falsehood would quail beneath the frown
Of God's All-seeing eye!

The Tyler stands, with naked blade,
To guard the sacred door—
None but true men should ever tread
The tessellated floor.
There the great lesson—how to live—
The greater—how to die—
Is taught beneath that symbol grand,
The All-beholding eye!

But joy, and love, and sympathy
Burn bright in every soul,
'Tis human bliss to worship God
And seek heaven's happy goal;
This bliss within the Lodge is found,
Beneath its "azure sky,"
Whence, ever watchful, from above
Looks God's All-seeing eye!

The gavel falls—the Lodge is closed,
Each wends his several way,
But the great lesson he has learned
Within his heart shall stay.
And, as he walks his worldly walk,
Whatever work he ply,
He ne'er forgets that o'er him still
Is God's All-seeing eye!

21. THE ANTITHESIS.

BY ROB MORRIS.

How *sad to the Grave* are our feet slowly tending,
 The cold form of one whom we loved, on the bier!
 What sighs swell our hearts while above him we're bending
 And shudder to think we must part with him here!
 Ah, gloomy is life when our friend has departed!
 Ah, weary the pathway to travel alone!
 There's little remaineth to cheer the lone-hearted
 Oppressed with the burden, "the loved one is gone!"

But *glad from the Grave* are our feet homeward tending,
 Though death's cold embraces our brother restrain!
 Hope springs from the hillock above which we're bending,
 And whispers "Rejoice! you shall meet him again!
 Death's midnight is sad, but there cometh the morning,
 The pathway is weary—its ending is nigh."
 Then patient we wait till the glorious dawning,
 That's told in our emblems of life in the sky!

22. THE QUARRY.

BY ROB MORRIS.

Darkly hid beneath the quarry,
 Masons, many a true block lies
 Hands must shape, and hands must carry,
 Ere the stone the Master prize.
 Seek for it—measure it—
 Fashion it—polish it—
 Then the Master will it prize.

What though shapeless, rough and heavy,
 Think ye God his works will lose?
 Raise the block with strength he gave ye,
 Fit it for the Master's use!
 Seek for it—measure it—
 Fashion it—polish it—
 Then the Master will it use.

'Twas for this our Fathers banded—
 Through life's quarries they did roam,
 Faithful hearted, skillful handed,
 Bearing many a true block home.
 Noticing—measuring—
 Fashioning—polishing—
 For their glorious Temple home.

23. THE EVERGREEN ON THE BREAST.

BY ROB MORRIS.

[Morgan Lewis, Grand Master of New York, expressed a desire, in the last moments of his life, that a sprig of evergreen should be placed upon his breast, when his body was prepared for interment, and laid in his coffin with him. His wish was gratified.]

The veteran sinks to rest;—
 “Lay it upon my breast,
 And let it crumble with my heart to dust—
 Its leaves a lesson tell;—
 Their verdure teacheth well
 The everlasting greenness of my trust.

“Through three-score years and ten,
 With failing, dying men,
 I’ve wept the uncertainties of life and time!
 The symbols loved of yore,
 Have changed, have lost their power,
 All save this emblem of a FAITH sublime.

“Things are not as they were;—
 The Level and the Square,
 Those time-worn implements of love in truth,
 The Incense flowing o’er,
 The Lamb-skin chastely pure,
 Bear not the interpretation as in youth.

“Their moral lore they lose;
 They mind me but of those,
 Now in death’s chambers who their teachings knew.
 I see them—they but breathe
 The charnel airs of death,—
 I can not *bear* their saddening forms to view.

“But *this*, O symbol bright!
 Surviving age’s blight,
This speaks in honey-tones, unchanged, unchanged!
 In it I read my youth,
 In it my manhood’s truth,
 In it bright forms of glory long estranged.

“Green leaves of summer skies,
 Blest type of Paradise!
 Tokens that there’s a world I soon shall see,
 Of these take good supply;
 And Brothers when I die,
 Lay them upon my breast to die with me!”

'Twas done. They're crumbled now,
 He lies in ashes too;
 Yet was that confidence inspired in vain?
 Ah no, his noble heart,
 When death's dark shades depart,
 With them in glory shall spring forth again?

24. OLD-TIME FREEMASONS.

BY ROB MORRIS.

Music—"The fine old English Gentleman."

Ho! Brothers of the Mystic Tie,
 Come round me if you please;
 Lay down the gavel and the square,
 And let the trowel cease;
 The work may stop a little while,
 The Master will not blame,
 While I from memory sing of one
 Right worthy of the name,—
 A true old-time Freemason
 Of the days of Washington.

Of every superfluity
 His mind he did divest;
 He would not set a timber up
 Unless it was the best:
 He plumbed, and squared, and leveled well
 The blocks, and set them true,
 Then turned his apron master-wise
 And spread the mortar due!
 This true old-time Freemason
 Of the days of Washington.

When bloody war at foreign hands,
 His country threatened sore,
 He thought it *right* to take the sword,
 And guard his native shore;
 He stood where bravest hearts are found—
 He struck for liberty.
 But when the conquered foemen sued,
 A man of mercy he!
 This true old-time Freemason
 Of the days of Washington.

Upon his girdle was no stain
 His work had no defect,
 The overseer accepted all,
 And nothing to reject.
 He lived in peace with God and man,
 He died in glorious hope,
 That Christ, the Lion, Judah's pride,
 Shall raise his body up!
 This true old-time Freemason
 Of the days of Washington.

25. A THOUGHT OF DEATH.

BY ROB MORRIS.

By the pallid hue of those,
 Whose sweet blushes mocked the rose;
 By the fixed, unmeaning eye,
 Sparkled once so cheerfully;

By the cold damps on the brow,
 By the tongue, discordant now;
 By the grasp, and laboring breath,
 What! oh tell us, what is death?

By the vacancy of heart,
 Where the lost one had a part;
 By the yearning to retrieve,
 Treasures hidden in the grave;

By the future, hopeless all,
 Wrapped as in a funeral pall;
 By the links that rust beneath,
 What! oh tell us, what is death?

By the echoes swelled around,
 Sigh, and moan, and sorrow-sound
 By the grave, that opened nigh,
 Cruel, yields us no reply;

By the silent king, whose dart,
 Seeks and finds each mortal heart;
 We may know, no human breath,
 Can inform us what is death?

But, the grave has spoken loud!
 Once was raised the pallid shroud:—
 When the stone was rolled away,
 When the earth in frenzy's play—

Shook her pillars to awake
 Him who suffered for our sake;
 When the vail's deep fissure showed
 Choicest mysteries of God!

Tell us, then, thou grave of hope,
 What is He that fills thee up?
 "Mortal, from my chambers dim,
 Christ arose—inquire of him!"

Hither, to the faintest cry,
 Notes celestial, make reply:
 "Christian, unto thee 'tis given,
 Death's a passage into heaven."

26. LAMENT OF THE AGED CRAFTSMAN.

BY ROB MORRIS.

The attachment of old age to the objects of the past, is no where seen more clearly than in the experience of aged Masons. In a recent visit to one who had numbered his four score years and seven, the writer was touched with the decided manner in which the old man upheld the Freemasonry of the last century, in contrast with the present. With many anecdotes that went to show the Masonic spirit of our fathers, the venerable Brother declared, "There's nothing in modern Masonry to compare with that!" Retiring for the night, we noted down his sentiment, and have ventured to throw it, though imperfectly, into verse.

THERE's tenfold Lodges in the land
 Than when my days were few;
 But none can number such a band,
 The wise, the bright, the true,
 As stood around me on that night,
 When first I saw the Mystic Light,
 Full fifty years ago.

There's Brother Love and Brother Aid,
 Where'er the Craft is known;
 But none like that whose twinings made
 The mighty chain that's gone—
 Ah, none like that which bound my soul,
 When first my eyes beheld the goal
 Full fifty years ago.

There's emblems green to deck the bed
 Of Masons where they rest;
 But none like those we used to spread
 Upon the Mason's breast,
 When yielding up to death, they fell,
 Who'd battled with the monster well,
 Full fifty years ago.

Oh, how my heart is kindled now,
 When round me meet again
 The shadows of the noble few,
 Who formed the mystic train,
 In which my feet were proud to tread,
 When through admiring crowds we sped,
 Full fifty years ago.

They're fled, that noble train,—they're gone,—
 Their last procession's o'er,—
 And I am left to brood alone,
 Ere I too leave the shore;
 But while I have a grateful tear,
 I'll praise the bright ones that were here,
 Full fifty years ago.

27. THE CEDAR TREE.

BY ROB MORRIS.

(In the lawn that graces Bro. F——'s residence, stands a Cedar Tree planted in 1836, "for Masonic purposes." Still the withered hand that placed it there ("to furnish sprigs of evergreen for my burial, Bro. Morris!") is strong enough to do THE MASTER'S Work at each Lodge meeting; and still at an age passing the Psalmist's computation, the proprietor waits patiently for the day when its limbs shall be bared of their foliage to bestrew his coffin.)

Droops thy bough, O Cedar Tree,
 Like yon dear, yon aged form,
 Droops thy bough in sympathy,
 For the wreck of life's sad storm!
 Sad, indeed, his weary age—
 Lonely now his princely home—
 And the thoughts his soul engage,
 Are of winter and the tomb.

'Twas for this, O Cedar Tree,
 Verdant midst the wintry strife—
 'Twas for this he planted thee,
 Type of an immortal life;
 That when round his grave in tears,
 Brothers in their Art combine,
 From the store thy foliage bears,
 Each may cast a portion in.

Lo! he comes, O Cedar Tree,
 Slowly o'er the frosted plain;
 Pauses here the signs to see,
 Graven with a mystic pen;
 How does each some hope express!
 Lighter gleams the wintry sky,
 Lighter on his furrowed face
 Smiling at the mysteries.

Soon to rest, O Cedar Tree,
 Soon the veteran shall be borne;
 There to sleep, and patiently
 Wait the resurrection morn.
 Thou shalt perish from the earth,
 He in sacred youth revive,
 Glorious in a better birth—
 Truths like these the emblems give.

28. OH, THAT IN THIS WORLD OF WEEPING.

BY ROB MORRIS.

Air—"Go forget me."

OH, that in this world of weeping,
 Widow's tears and orphan's cry,
 Man his term of trial keeping,
 Would but melt in sympathy!
 Oh! that we, each Sister, Brother,
 Traveling on the self-same road,
 In our love for one another,
 Would but love the love of God!

For that love would surely teach us,
 Ne'er to crush a burdened heart;
 By the tender thoughts that reach us,
 When we see a tear-drop start:
 And the lonely, poor and saddened,
 In his almost cheerless grief,
 By our liberal bounty gladdened,
 Would acknowledge the relief.

Here, then, met in social pleasure—
 Here before the WORD DIVINE,
 While our life contain the treasure,
 Let us in this covenant join:
 Tears to dry, to comfort sighing,
 Gentle words and smiles to strow,
 By the sick, and by the dying,
 Patient, God-like love to show.

Then though we must part like others,
 And the dead be joined among,
 In the hearts of Sisters, Brothers,
 We shall be remembered long,
 Those who speak of us shall name us,
 As the dead to memory dear;
 And the page of friendship claim us,
 Worthy of a grateful tear.

29. MORN, NOON, EVENING.

BY ROB MORRIS.

Air—"Go forget me."

MORN, the morn, sweet morn is springing,
 In the East his sign appears—
 Dews and songs, and fragrance flinging
 On the new robe nature wears;
 Forth from slumber, forth and meet him
 Who too dead to love and light?
 Forth, and as you stand to greet him
 Praise to Him who giveth night.

Noon, the noon, high noon is glowing—
 In the South rich glories burn;
 Beams intense from Heaven are flowing,
 Mortal eye must droop and turn;
 Forth and meet him! while the chorus,
 Of the groves is nowhere heard,
 Kneel to him who bendeth o'er us,
 Praise with heart and willing word.

Eve, the eve, still eve is weeping—
 In the West she dies away;
 Every winged one is sleeping,
 They've no life but open day;
 Forth and meet her! lo she lends us
 Thrice ten thousand brilliants high;
 Glory to his name who sends us
 Such bright jewels from the sky.

Death, pale death to all is certain—
 From the grave his voice comes up;
 "Fearless pass my gloomy curtain
 Find within eternal hopes."
 Forth and meet him, ye whose duty
 To the Lord of Life is given—
 He will clothe death's garb with beauty,
 He will give a path to Heaven.

30. A PLACE IN THE LODGE.

BY ROB MORRIS.

Air—"*A Life on the Ocean Wave.*"

A PLACE in the Lodge for me;
 A home with the free and the bright;
 Where jarring cords agree,
 And the darkest soul is light:
 Not here, not here is bliss;
 There's turmoil and there's gloom;
 My heart it yearns for peace—
 Say, Brothers, say, is there room?
 A place in the Lodge for me, etc.

My feet are weary worn,
 And my eyes are dim with tears;
 This world is all forlorn,
 A wilderness of fears;
 But *there's one green spot below*,
 There's a resting-place, a home,
 My heart it yearns to know,
 Say, Brothers, say, is there room?
 A place in the Lodge for me, etc.

I hear the orphan's cry,
 And I see the widow's tear;
 I weep when mortals die,
 And none but God is near;
 From sorrow and despair,
 I seek the Masons' home,—
 My heart it yearns to share—
 Say, Brothers, say, is there room?
 A place in the Lodge for me, etc.

With God's own eye above,
 With Brother-hands below,
 With friendship and with love,
 My pilgrimage I'll go;
 And when in Death's embrace,
 My summons it shall come,
 Within your heart's best place,
 O Brothers, oh give me room.

A place in the Lodge for me,
 A home with the free and bright,
 Where jarring cords agree,
 And the darkest soul is light.

31. THE CORNER STONE.

BY ROB MORRIS.

Round the spot—Moriah's hill—
 Masons met with cheerful will;
 Him who stood as King that day,
 We as cheerfully obey.

CHO.—Lord, we love thy glorious name,
 Give the grace thou gavest him.

Round the spot thus chosen well,
 Brothers, with fraternal hail,
 Gather in your mystic ring,
 Mystic words, and joyful sing.

CHO.—Lord, our hearts, our souls are thine,
 On our labors deign to shine.

Round the spot may *Plenty* reign,—
Peace, with spirit all benign;
Unity, the golden three—
 Here their influence ever be.

CHO.—Lord, these jewels of Thy store,
 Lend them bounteous, flowing o'er.

Round the spot where now we stand,
 Soon will stand another band;
 We to other worlds must go,
 Call'd by Him we trust below.

CHO.—Lord, thy spirit grant, that they
 All thy counsel may obey.

32. THE LOVING TIE.

BY ROB MORRIS.

The Loving Tie we feel,
 No language can reveal,
 'Tis seen in the sheen of a fond Brother's eye;
 It trembles on the ear
 When melting with a tear,
 A Brother bids us cease to sigh.
 Behold how good and how pleasant
 For Brothers in unity to dwell!
 As heaven's dew is shed
 On Zion's sacred head—
 The blessings of the Lord we feel.

'Twas at a sufferer's bed
 Now moldering with the dead,
 This *Bond*, ah, so fond, was discovered first to me!
 I saw his dying eye
 Light up with speechless joy,
 And I felt how fond that love can be.

I ever will proclaim
 With gratitude the name
 Of Him, the Divine, who has granted this to me,
 That weary tho' I stray
 O'er nature's rugged way,
 I never, never, alone can be.

There's some I know will smile
 And others may revile;
 'Tis so as we know with the evil heart alway—
 But if I can but prove
 Through life a *Mason's love*,
 I little care what man may say.
 Behold how good and how pleasant
 For Brothers' in unity to dwell!
 As heaven's dew is shed
 On Zion's sacred head—
 The blessings of the Lord we feel!

33. QUARRY, HILL AND TEMPLE.

BY ROB MORRIS.

Thine in the Quarry, whence the stone
 For mystic workmanship is drawn :
 On Jordan's shore,
 By Zarthan's plain,
 Tho' faint and weary, *thine alone*.
 The gloomy mine knows not a ray—
 The heavy toil exhausts the day—
 But love keeps bright
 The weary heart,
 And sings, *I'm thine without decay*.

Thine on the Hill whose cedars rear
 Their perfect forms and foliage fair :
 Each graceful shaft
 And deathless leaf,
 Of Masons' love the symbols are.
Thine when a smile pervades the heaven—
Thine when the sky's with thunder riven—
 Each echo swells
 Through answering hills,
 My Mason prayer *for thee 'tis given*.

Thine in the Temple, holy place—
 Where silence reigns the type of peace ;
 With grip and sign,
 And mystic line,
 My Mason's love I do confess.
 Each block I raise, my friendship grows ;
 Cemented firmly ne'er to loose,
 And when complete,
 My work I greet,
Thine in the joy my bosom knows.

Thine at the midnight in the cave—
Thine on the floats upon the wave—
 By Joppa's hill,
 By Kedron's rill,
 And *thine* when Sabbath rest we have.
 Yes, yes, dear friend, my spirit saith—
I'm thine until and after death.
 No bounds control
 The Mason's soul
 Cemented with a Mason's faith.

V I E W
OF THE
CITY OF JERUSALEM.
AS BESIEGED BY TITUS.

AN ENGRAVING,

IN THE HIGHEST STYLE OF THE ART AND BRILLIANTLY COLORED.



CINCINNATI:
PUBLISHED BY JOHN SHERER,
No. 69 PIKE STREET.
1859.

A DESCRIPTION
OF THE
VIEW OF JERUSALEM,
AS BESIEGED BY TITUS.

BY ROB MORRIS.

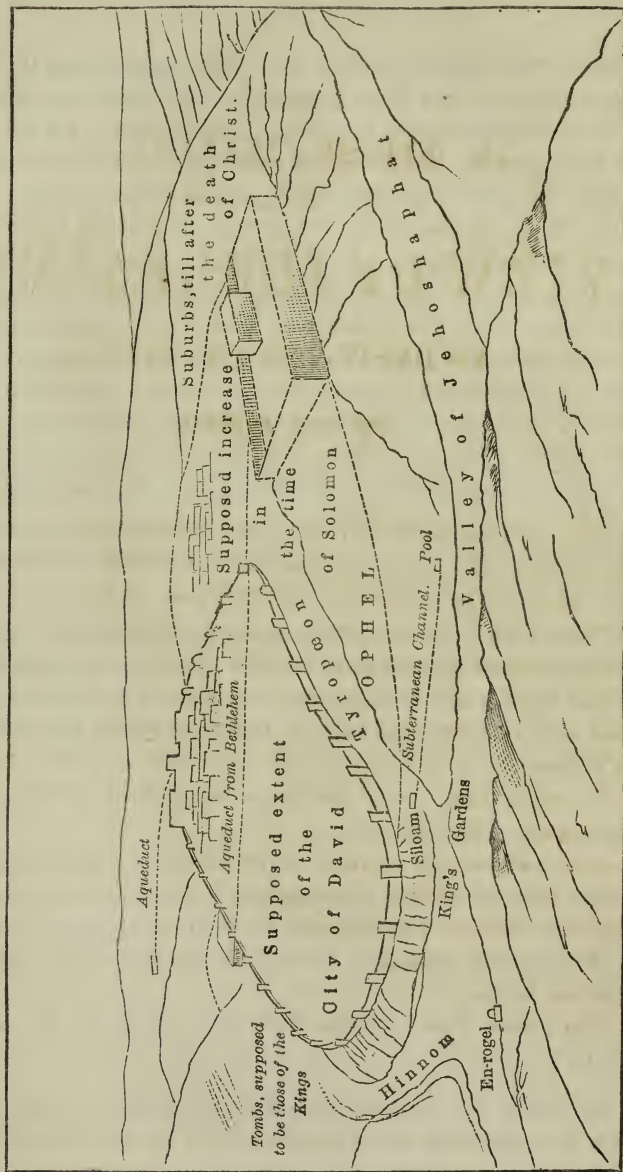
NOTHING yet published upon this subject strikes the eye so favorably as this engraving just issued by JOHN SHERER, Esq., and done in the celebrated establishment of Sarony & Major, of New York. In size it is twenty by twenty-six inches, the proper dimensions for mapping and framing. The quality of paper upon which it is printed is of the very best in strength, tint and texture, that can be manufactured. In every way it does credit to the subject, the publisher, and the large and respectable class to whom he now confidently appeals for patronage. The hope is entertained that this first attempt among our own countrymen to perpetuate the past glories of the "City of Peace," the ancient Salem, will be met in a spirit of liberal encouragement and support.

To give the reader a correct description of this splendid picture we commence with an outline sketch illustrating the gradual formation of Jerusalem.*

As the Israelites stood on the elevated peaks of Moab, and

* For most of the details of this description the writer is indebted to "Bartlett's Walks About Jerusalem," a work of rare merit.

ZION ACRA MORIAH BEZETHA



looked with eager gaze west and north-west across the long, deep basin of the river Jordan, a wild chaos of hills and broken country in the horizon, met their view. In the midst of these was the hill-fort of the Jebusites, the almost impregnable city, afterward Jerusalem, or the City of Peace. This was the key to the whole range, and proved the last of their conquests in Canaan. At that period only the left hand, or southern portion was built up, called the Hill or Mountain of Sion. This was alike the boldest and most extensive. It was separated from Moriah on the north-east, and Acra on the north, by a narrow ravine, afterward styled the Tyropeon; on the south and west the Valley of Hinnom made a sure defense from all attacks. The desperate resolution of the inhabitants against the onset of David's host, as detailed in the II. Book of Samuel, Chap. v., evinces alike the strength of the position, and the importance attached by that great captain to its possession.

"And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land which spake unto David, saying, Except thou take away the lame and the blind thou shalt not come in hither; thinking David can not come in hither.

"Nevertheless David took the stronghold of Sion: the same is the city of David.

"And David said on that day, whosoever getteth up to the gutter and smiteth the Jebusites, and the lame and the blind that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

"So David dwelt in the fort, and called it the city of David."

Following its capture by David, it received a large accession of population, and Jerusalem soon became the rival of

Hebron, and the favorite of the Jewish people, and the metropolis of the nation. David built his palace upon Mount Sion; Solomon enlarged and beautified the royal buildings, and the neighboring summit, Moriah, being selected as the site of the Temple, the City became the "joy of the whole earth," for strength and beauty. From that period to the present, it has been known as the seat of wonders, the glory of man, the standing monument of a thousand histories, the sacred spot.

As marked in the sketch, the first increase beyond the City of David, on Mount Sion, must have been, from the topographical necessities of the case, to the eastward and northward. Mt. Moriah, sloping toward the south, presented a hillside not too steep for dwellings; and soon the residences of the inhabitants began to make their way toward its summit.

The extent of the city in the time of Solomon is doubtful, though we may be probably right in supposing that the Hill of Acra, on the north of Zion, was in his time inclosed by a fortified wall. We know that the sterile environs of Jerusalem were at this period converted by labor and irrigation, into a scene of comparative fertility and beauty. The highly poetical account given by Solomon himself, in the Book of *Ecclesiastes*, confirms this conclusion. He says:

"I made me great works: I builded me houses: I planted me vineyards;

"I made me gardens, and orchards, and I planted trees in them of *all kinds of fruits*.

"I made me pools of water, to water therewith the wood that bringeth forth trees" —

The next sketch brings us to a view of Jerusalem, as apparent at the present time; and enables us at a glance, to trace the topographical changes it has undergone.

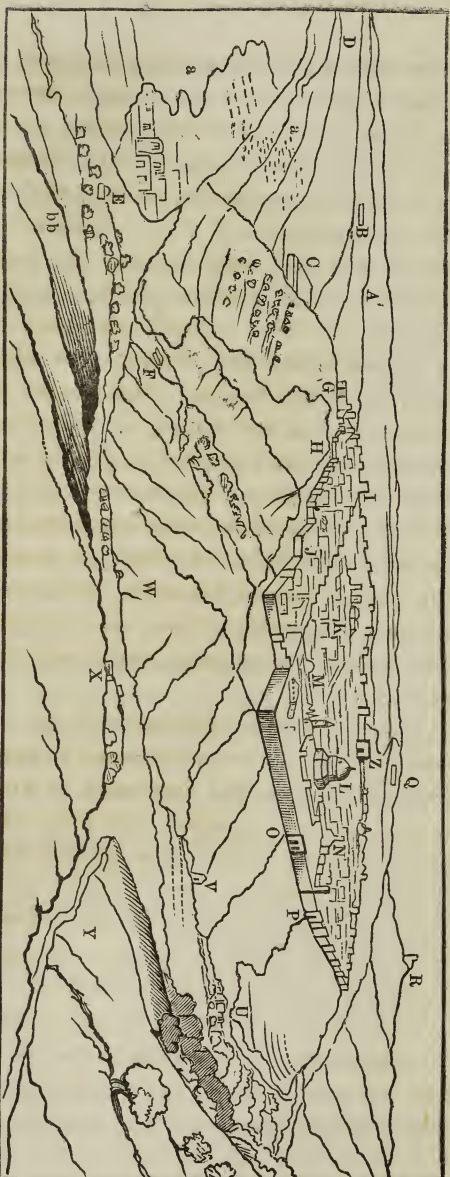
MODERN JERUSALEM

ZION.

ACRA.

MORIAH.

BEZETHA.



- A. Road from Jaffa.
- B. Upper Pool of Gihon.
- C. Lower Do. Do.
- D. Hill of Evil Counsel.
- E. En Rogel.
- F. Pool of Siloam.
- G. Tomb of David.

- H. Zion Gate.
- I. Tower of Hippicus,—Jaffa Gate.
- J. Jews' Quarter.
- K. Church of the Sepulchre.
- L. Mosque of Omar.
- M. Mosque el Aksa.

- N. Governor's House.
- O. Golden Gate.
- P. St. Stephen's Gate.
- Q. Tombs of Kings.
- R. Naby Samwil.
- S. Road to Anata.

- T. Mt. of Olives—Path to Bethany.
- U. Garden of Gethsemane.
- V. Tombs—Jewish Cemetery.
- W. Well of the Virgin.
- X. Village of Siloam.
- Y. Road from Jericho.
- Z. Damascus Gate.

a a. Tombs — b b. Hill of Offence.

In describing the present appearance of Jerusalem we are no longer left to conjecture; the concurrent testimony of thousands of travelers, has established the facts as presented in this sketch. And first we observe, by comparison with the last sketch, that since the earlier days of Jerusalem, the entire city has removed *east and north*; there are now but few habitations on the hill Sion, formerly the Royal City of David and Solemon. The portion of the city at the present time occupied by the Jews, is upon the space once the valley or ravine between Sion and Moriah, now filled up, and almost directly west of the Temple. But a small portion, in fact, of the ancient Sion is now within the walls that inclose the city; and that which David desired so greatly for a possession, and for which the blood of his bravest was so cheerfully poured out, is now a waste place, incumbered with ruins, the abode of the jackal. The spot on which so many of the deathless Psalms were composed, resounds now at night with the howl of beasts, or the savage brawls of a nomadic people "whose hand is against every man, and every man's hand against them."

With these outline sketches, and the figures of reference accompanying them, we can proceed to excellent advantage in illustrating the splendid engraving of Sherer's, which forms the subject of this pamphlet. Its title, "JERUSALEM AS BESIEGED BY TITUS," gives us a general idea of the plan and purpose of the whole.

From the hill south-east of the Temple wall, and overlooking the entire city in its three principal divisions—*Sion*, *Moriah*, and *Acra*—the sketch is taken. From that point, as the Roman general occupied it, Jerusalem lay under his eye as in a panorama. The fastnesses of Sion were as in the days of the Jebusites, 1,300 years before, nearly impregnable against any of the military engines in use at that period. The Temple, precious to every Jew as the apple of the eye,

glittered in all its array of gold and marble, like the newly-disposed settings in the diadem of a king. Further north and north-west, towers, and fortresses, and armed places guarded the city at every angle, and every feeble spot was triply defended by a people resolute to preserve Jerusalem, or leave their bodies in its ruins.

Our engraving represents the young and noble warrior at the head of a strong detachment, preceded by his ensign-bearer, and making his daily circuit of the beleaguered city. Far in the north are the tents of his host, almost countless in number, crowning the slopes of Bezetha, and doggedly set upon a conquest for which they had come so far, and had already suffered so much. A smaller encampment of his forces appears on Mt. Olives, to the right, while the thousands upon thousands of the Roman forces appear on the left, winding up from the valley of Hinnom, fierce in the panoply of war. The *tout ensemble* of Sherer's Engraving is magnificent in the extreme. Of two of the Towers, seen near the south-western angle of the wall which inclosed Sion, Josephus says :

"These were, for largeness, beauty and strength, beyond all that were in the habitable earth; for, besides the magnanimity of his nature, and his magnificence toward the city on other occasions, he built these after such an extraordinary manner, to gratify his own private affections, and dedicated these towers to the memory of those three persons who had been the dearest to him, and from whom he named them. They were his brother, his friend and his wife. This wife he had slain out of his love (and jealousy), as we have already related; the other two he lost in war, as they were courageously fighting. Hippicus, so named from his friend, was square; its length and breadth were each twenty-five cubits, and its height thirty, and *it had no vacuity in it*. Over this

solid building, which was *composed of great stones united together*, there was a reservoir twenty cubits deep, over which there was a house of two stories, whose height was twenty-five cubits, and divided into several parts, over which were battlements of two cubits high, and turrets all round of three cubits high; so that the entire height amounted to four-score cubits," etc.

The Temple itself, as painted in the glowing words of Croly,* is thus depicted :

"Of all the labors of human wealth and power devoted to worship, the Temple was the most mighty. I have seen all the most famous shrines of the great kingdom of idolatry; I have stood before the altar of the Ephesian Diana, the masterpiece of Ionian splendor; I have strayed through the woods of Delphi; I have joined the procession around the Minerva of the Acropolis, the Temple of the Capitoline Jove, the Sancta Sophia of the Rome of Constantine, the still more stupendous and costly fabric in which the third Rome still bows before the fishermen of Gallilee: all have been known to my step, but all were dreams and shadows to the grandeur, the dazzling beauty, the almost unearthly glory of that Temple which once covered the Mount of Vision of the City of the Lord.

"I have its image in my mind's eye with living and painful fullness. I see the Court of the Gentiles circling the whole; a fortress of the whitest marble, with its wall rising six hundred feet from the valley; its kingly entrance worthy of the fame of Solomon; its innumerable and stately dwellings for the priests and officers of the Temple, and above them, glittering like a succession of diamonds, those alabaster porticoes and colonnades in which the chiefs and sages of Jerusalem sat teaching the people, or walked breathing the

* Salathiel, ch. 3.

pure air and gazing on the grandeur of a landscape which swept the whole amphitheater of the mountain. I see rising above this stupendous boundary the court of the Jewish women, separated by its porphyry pillars and richly-sculptured walls; above this the separated court of the men; still higher, the court of the priests; and, highest, the crowning splendor of all, the CENTRAL TEMPLE, the place of the Sanctuary and of the Holy of Holies, covered with plates of gold, its roof planted with lofty spear-heads of gold, the most precious marbles and metals every where flashing back the day, till Mount Moriah stood forth to the eye of the stranger approaching Jerusalem, what it had been so often described by its bards and people,—a mountain of snow studded with jewels.

“The grandeur of the worship was worthy of this glory of architecture. Four-and-twenty thousand Levites ministered by turns—a thousand at a time. Four thousand more performed the lower offices. Four thousand singers and minstrels, with the harp, the trumpet, and all the richest instruments of a land whose native genius was music, and whose climate and landscape led men instinctively to delight in the charms of sound, chanted the inspired songs of our warrior-king, and filled up the pauses of prayer with harmonies that transported the spirit beyond the cares and passions of a troubled world.”

To this we add Bartlett's beautiful illustration : *

“We first behold a noble structure arise on the rocky hill, based on gigantic foundations, reared by a pious monarch to the worship of the one God, in the midst of nations lying in heathen superstition. Thousands of grateful and adoring people pour from the city and the hills into the wide area

* Walks about the City and Environs of Jerusalem.

around it. Whilst their king solemnly invokes the protection of the Most High, a glory seems to hover about the spot, and mix with the clouds of incense rising into the heavens. The seal of Divine favor seems to be set upon the assembled nation ; and a long career of temporal and religious prosperity to stretch out before them into distant perspective.

“Centuries had rolled on. The glory of Israel was now departed, her political importance was annihilated, her very independence gone forever. But still, another temple, the work of the alien Herod, rises on the old foundations ; its gorgeous golden front, touched by the rising sun, beams with refulgent splendor. Its courts are thronged with the mixed multitude of buyers and sellers, with crowds of degenerate worshipers, and a formal priesthood, ‘blind leaders of the blind.’ A cry is heard from the Mount of Olives—‘Hosanna to the son of David!’ they issue from the gates, and swell the tumultuous throng in the valley below, which presses up the ascent to the temple ; and perhaps through the very gateway still existing, or one upon its site, Jesus of Nazareth enters the sacred courts, the teacher of a more sublime and spiritual religion, to which his blood ere long, ignorantly and unjustly shed, sets its eternal seal.

“But a few years later, we stand on the same spot, the proud fortress Antonia, now the last rampart of hope to the besieged Jews. Below, the wasted city lies in ashes ; famine is in the streets, despair begins to stamp the haggard faces of the fierce and fanatic defenders ; every form of attack is tried against this bulwark ; the battering-ram thunders against the wall ; the mine, the escalade, are long employed in vain. The fierce assault of host on host is repulsed with the energy of desperation. But while the Jews, worn out with fatigue, are sleeping on their arms, the awful Roman trumpet startles them like a knell in the dead of night. The legions storm the breach ; the contest rolls on to the temple ; step by step

it is defended; the courts are heaped with dead. But the hour is come, and the career of the chosen people terminates in fire and blood, with the destruction of their city and temple, and their 'place and nation' are taken away forever."

It is in this spirit of mournful desolation that the following lines were written :

Lonely is Sion, cheerless and still;
Shekinah has left thee, thou desolate hill;
Winds sweep around thee, familiar their tone,
But trumpet, timbrel, song, are gone.

Joyous was Sion on that glorious day
When Israel beheld all thy temple's display;
Heaven sent a token approvingly down,
But temple, altar, cloud, are gone.

Foemen of Sion uplifted the spear,
The brand to the temple, the chain to the frere;
Pilgrim and stranger, thy children yet mourn,
But foemen, fetter, brand, are gone.

Spirit of Zion! O hasten the day
When Israel shall gather in matchless array;
Lord, build thine altars, thy people return,
For temple, altar, cloud, are gone.

Such are the historical suggestions of this splendid engraving, as it appears before me while I write. I have pored over it at times until, to my mind, it became the very symbol of all the history—Jewish, Turkish, and Crusading—connected with the city which it depicts. Yet is the view I have described not the only one upon the large sheet before me; in each corner are handsomely-executed engravings, as follows :

1. The Mount of Olives, and Jerusalem from the North-east.
2. The Pool of Siloam.
3. The Lower Pool of Gihon.
4. Mount Sion from the Hill of Evil Counsel.

These make the whole subject visible to the eye as apparent at the present day.

S H E R E R ' S

MASONIC DEGREE BOOK;

COMPRISING

ALL THE ADMITTED EMBLEMS OF THE SYMBOLICAL DEGREES,
FROM THE ENTERED APPRENTICE TO THE MASTER MASON:

WITH THE VIEW OF

JERUSALEM BESIEGED BY TITUS,

AS A FRONTISPIECE.

THE WHOLE FORMING A GUIDE EQUALLY GRACEFUL AND SURE TO
THE INNER MYSTERIES OF THE MASONIC INSTITUTION.

BY JOHN SHERER,

AUTHOR AND COMPILER OF THE MASONIC CARPETS OF THE LODGE, CHAPTER AND COUNCIL.



CINCINNATI:

PUBLISHED BY THE AUTHOR,

69 PIKE STREET.

1859.

PREFACE TO SHERER'S MASONIC DEGREE BOOK,

BY ROB MORRIS.

MR. SHERER has no equal in the field to which he has so long and so honorably devoted his time, study and efforts. From the first inception of his Master's Carpet—which was comparatively a small, poorly-executed and imperfect compilation of emblems—to the publication of the last—a splendid, six-plate chart, elegantly colored, and fit to adorn the parlor of a nobleman—no one has had the genius or the boldness to walk in his steps. One or two imitations, it is true, have been attempted; but so far short of the original were they in design and execution, as scarcely to merit notice in a catalogue. Mr. Sherer has gained a reputation for his labors in this department enviable and sure, and of it he can never be deprived.

In the present attempt—that of popularizing Masonic emblems, and introducing to the center-table and the walls of the sitting-room, as well as to the lodge, the inimitable symbolisms of Masonry—I have heartily encouraged him. The purpose I esteem a noble one. To exhibit these speaking, these vital figures in the lodge-room alone, where the craft enter but once a month and remain but a brief hour or two, is far from sufficing to impress their whole purpose upon the mind and conscience of the Freemason. Neither does this partial and temporary exhibition allow them opportunity to effect their full influence, holy and sublime, upon the soul. For there is in

PREFACE.

the emblems of Masonry every grade of exhortation, warning, consolation and triumph, of which the spirit of man is susceptible; and all these are expressed in Sherer's various compilations. How important, then, that they should be permitted to teach in their silent, yet irresistible method, through the trials and perplexities of life, these grand lessons of which they are the vehicle! How striking to him whom prosperity has elated the instruction of *the setting maul* and *the spade*! how consoling to the bruised in spirit the parable of *the lamb*! how restraining to the refractory the sight of *the cable-tow*! how full of divine philosophy the voice of *the urn*, *the sprig* and *the open book*! Oh! who can tell the good deeds that might be suggested, the evil deeds that might be restrained, what sluggish hearts invigorated, what parsimonious spirits made fruitful, what daring repressed, what timidity encouraged, by the daily, hourly sight of Masonic emblems! Were the clerk at his desk, the tailor upon his bench, the carpenter at his plane, the editor at his table, to have at those intervals, when the strained and weary eye looks up for relief, those inspiring doctrines displayed through Masonic symbology, a light—all its own—would be shed therefrom which would vindicate every claim Masonry has made upon the approbation of the wise and good.

The gradation of symbols in Mr. Sherer's arrangements, as seen particularly in the present work, is wonderfully exact and perfect. By their aid the lecturer, skilled in the rituals as taught by Thomas Smith Webb—and no others have any merits to claim the attention of the craft in this country—is enabled to guide his pupil by the devious, yet not uncertain way from the clay grounds and the quarries, by the route of Lebanon and Joppa, to the summit of the sacred hill,

“Where *silence* reigns, the type of *peace*.”

It is by no means the smallest of the merits of the plates of this Degree Book, that there need no abrupt skips forward and back-

PREFACE.

ward to make good progress by their assistance, but rather by a grand and stately march the learner is conducted from *the quarry* an uncouth, imperfect block, to *the grave*, a perfected stone fit for the Master's use.

Another merit, altogether peculiar to Mr. Sherer's plates, is the beauty of their execution. An artist's hand is visible through all these drawings. They have been pronounced upon by cultivated skill as displaying the highest merit in point of finish. They are fit to hang in the dainty parlor, the cosy sitting-room, the thronged office of the professional man. I have seen them, and my eye has kindled as I have seen, behind the chair of men whose genius was a national possession, and above the sofa of women whose wit and beauty were the delight of a great circle. With suitable framings they will not discredit a gallery of paintings, arranged for an annual exhibition.

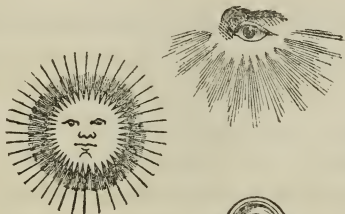
The influence of Mr. Sherer's carpets upon the Masonic mind during the past ten years, deserves at least a passing remark in this connection. Few can realize the full extent of that influence. They have hung in most of the lodges and chapters in the United States long enough to test thoroughly their efficacy in *painting upon every Mason's mind the true alphabet of Masonic symbols*. No innovation is now possible in the United States in these matters, at least none in this generation. No new emblems would now be admitted into use, no old ones dropped from use by those who have sat in the lodge, through so many hours, with eyes fixed upon these drawings. The influence of pictorial illustrations upon the learner's mind is admitted by all educators as of the first class in importance; how great that influence derived from illustrations drawn from Masonic symbology, in which every emblem evolves a part of the moral and spiritual history of every man. The present generation of Masons has been educated symbolically by Mr. Sherer's carpets.

PREFACE.

The last observation enables me to deduce the moral of this preface. The education of the *coming* generation of Masons, it is now generally admitted, had best begin *outside* of their initiation. To this end Masonic books and periodicals are distributed, and to exceeding great advantage. To this end these plates of Sherer's Degree Book are strikingly adapted; they form an educational auxiliary of the first class. The boy reared up daily to look upon this array of Masonic figures, becomes truly a Mason in heart, in contemplation, in desire, years before his timorous knock is heard in the north-west of a lodge. The girl habituated to the sight of these beautiful and harmonious representations, will be found when, in her turn, she becomes wife and mother, to bestow a woman's greeting upon the society of which these are the outward manifestations. Thus, in every way, the Order is served by their popular use.

The propriety of the engraving of "Jerusalem, besieged by Titus," as a frontispiece to the Degree Book, will, I apprehend, be manifest to every one. The Sacred City was the original, as it is in every sense the type of our Institution. To walk about her walls, to behold her bulwarks, and to contemplate her ancient glories, is a delight to every Mason. To the City of Salem every eye is turned as the great events evolved in Masonic traditions are rehearsed, and each true brother, when his labor and pilgrimage shall cease on earth, claims burial there where the hand of the Spoiler can never again be laid upon his head.

LOUISVILLE, KY., *May*, 1859.



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Of the various Degrees and Orders of the Blue Lodge, Chapter, Council and Encampment. Those of the Lodge are in three languages, viz.: English, German and French. Those of the Chapter have the Spanish in addition, and the Council Diploma is appended. Those of the Encampment are in English.

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Their use in lodge lecturing is indispensable: without them the lecturer can make no headway. Through their aid he is enabled to guide his pupils by a devious yet certain way, from the claygrounds and the quarries by the way of Lebanon and Joppa, to the very summit of Mount Moriah, and to the innermost parts of the Holy Temple. By their use we learn that our duties and obligations become more and more extensive as we advance in Masonry; and when about to lay down the working tools of life, we have hope, through these emblems, that our Brethren will write our deeds on perpetual record—on their hearts.

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The influence of my Carpets on the Masonic mind during the past ten years, has called out many and flattering comments: few realize how great it is. They have hung in most of the Lodges and Chapters in the United States long enough to test their thorough efficiency in painting upon the minds of the Brethren the true alphabet of Masonic emblems. It would not be possible now to make any innovation in these things. No new emblems now would be allowed, no old ones would be spared, by those Brethren who have sat in the Lodge for so many years facing my Carpets. The present generation of Masons has been educated, so far as emblems are concerned, by the use of my Carpets.

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Between those pillars is portrayed an outer view of the middle chamber upon a scale so large that the three human figures introduced, although well advanced in the perspective, are ten inches high and of suitable proportions. This view of the M. C. occupies the full space between the pillars—a space about three feet wide by six feet high. Rising from the immediate foreground appear the three steps indicative of the three stages of human life, each riser of which bears upon its

front one of the working-tools of a F. C. The broad tread of the uppermost is lapped by the lowest of the succeeding five steps, surmounted by the other four in proper perspective, each bearing upon its riser, in plain lettering, the name of its appropriate sense and order of architecture; while, in their turn, those are surmounted by the seven steps, each bearing upon its riser the name of that science of which it is indicative. Upon the highest, or fifteenth step, stands the S. D. and the newly-made F. C., the former in the act of addressing the J. W., while in the gable of the porch, immediately above the head of that officer, is figured, as if carved in the face of the solid stone, the scene at the ford, to which reference is about to be made in the colloquy which follows. So beautifully rendered is every thing represented upon this Chart, and so large and consequently attractive is the scale upon which it is drawn, that the mind of the candidate must be riveted upon this work as upon a beautiful painting which is being explained to him; while the assistance it affords to the S. D. in aiding his memory to master the lengthy and intricate explanations of the emblems represented, is such that it must be once experienced before it can by that officer be appreciated. The price of this work is \$20. It is finished in map form, with molding at the top and roller at the bottom. In use it should be suspended from some style of suitable support.

For the use of such lodges as have not got the two wooden Pillars, the Pillars alone are mapped single. They can be hung upon upright stands of suitable height, and convey to the eye of the candidate a much more vivid idea of the original than wooden Pillars of *ten times* their cost. They are sold at \$10 for the two.

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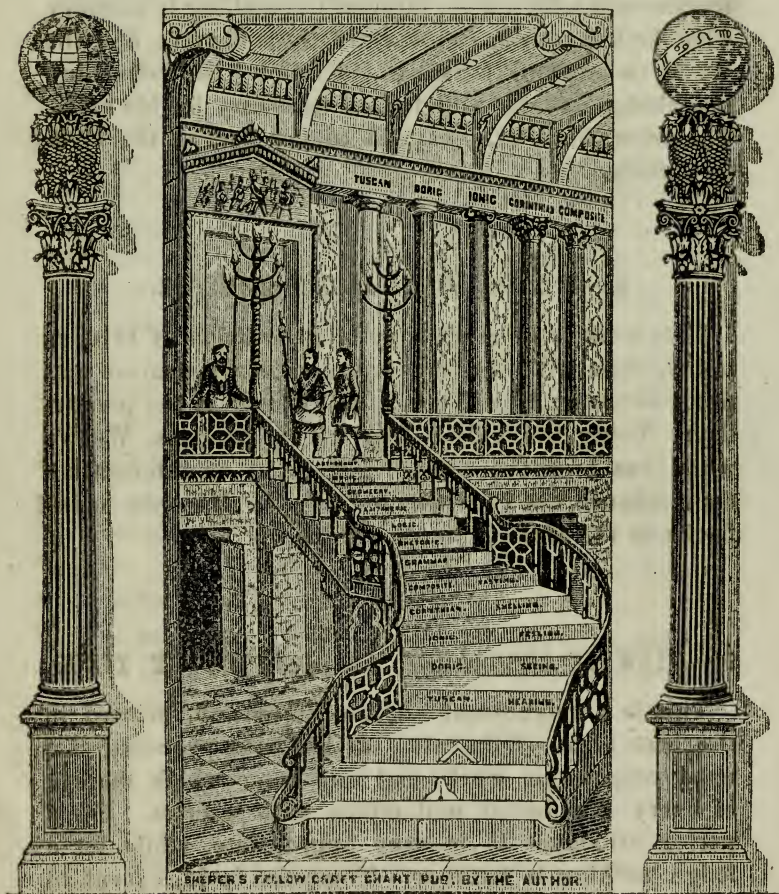
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